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HONOUR is above price. Everyone should preserve it with all his might.

There is personal honour, which depends upon a clean and wholesome character.

And there is also family honour, with the same foundation.

But there is a different connotation to the word which we have in mind here: honour toward each other, which means respect and full regard.

Every man should honour his wife, and show her respect. He should treat her as a daughter of God, and a faithful follower of Jesus Christ, His Son.

Every woman should likewise honour her husband, and "do unto him as she would be done by." The Golden Rule is the greatest rule of happiness in a home.

It is commanded that children should honour their parents, and be obedient to them. But parents should also honour their children.

Too often parents look upon children as unwelcome, and as parasites on the home. As soon as a child is able, some parents force him out of the home to shift for himself.

This is as un-Christianlike as it can be. The home circle should never be broken by the ill feeling which is bred by such as that.

The family home should always be home to a child, even when grown up and having a home of his own. It is true that children, when they marry, should leave father and mother and cleave unto his or her spouse. But the filial affection between parents and children should continue on endlessly.

Love at home should be our objective. And that means honour and respect in the home likewise—for ourselves, for each other, and for the high standards of the gospel which if lived will constantly add lustre to each one of us.

Millennial STAR

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Instead of the usual features on these pages "From the Pen of the Prophet," this month we would like to pay personal tribute to President David O. McKay, who on September 8th will be celebrating his 92nd birthday.

David Oman McKay.... Partaker of the Divine Nature



Only a few great souls in the world's history have lived so worthily as to become "partakers of the divine nature, having escaped the corruption that is in the world." President David Oman McKay is one of these. His rich life of service has fulfilled the great promises, as described by the apostle Peter. President McKay has given to "his righteousness diligence, to his faith virtue, to

virtue knowledge, to knowledge temperance, to temperance patience, and to patience Godliness..."

With such a great and beloved leader, it is difficult to single out those qualities which, more than others, distinguish his noble character. However, the example of President McKay's remarkable life and the power of his teachings emphasise particularly four great Christian potentials. These are man's God-given free agency, living so as to find genuine happiness, building the foundation of family love and unity and service to others.

In his defence of man's free agency, President McKay declared that, "Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man." President McKay has exerted untiring effort and the influence of his great personality to encourage all men to preserve this divine gift. He has struggled unceasingly against intolerance and selfishness and against those evils in public and private life which would deny his fellowmen the freedom of choice.

By precept and example, President McKay has emphasised the fact that joy and happiness are every man's personal potentials. "Men are that they might have joy." The divine sources of God's gifts of happiness to all of us are freedom, self-mastery, the privilege of work, the possession of health, the ability to see God's beauty about us and the desire to serve. As man reaches out to possess and preserve these divinely provided blessings, he can assure his happiness during this life and throughout the eternities.

In the realm of service to others, few lives have reached out so broadly and touched so profoundly the attitudes and reactions of others as has the rich, service-full life of President David O. McKay. Since his youth, he has sought to serve others. As his influence broadened in position after position of trust and confidence in community, state and Church, he has given unstintingly and untiringly of himself to help

others develop their abilities and talents and build foundations for more purposeful lives. Unceasingly he has lived by his own counsel that, "the noblest aim in life is to strive to live to make other lives better and happier. The most worthy calling in life is that in which man can best serve his fellowmen."

In encouraging family love and unity, President McKay has been one of the world's most persistent and effective motivators and teachers. He has repeatedly reminded others that the home is truly the cell unit of society, and parenthood is next to Godhood. If this or any other nation is to be strong and virile, homes must be kept pure and unified. Parents must love each other and their children. Children are truly the spiritual offspring of God and, "if a child is given half a chance under the good guidance and loving care of responsible parents there should be no reason for delinquency."

President McKay's rich and purposeful life has truly partaken of the divine nature. After becoming acquainted with him one prominent American industrialist, not affiliated with the Mormon Church, observed, "that he seemed like the most spiritually inspiring and noble character in human form that I had ever met, and as a layman, I felt that if the Lord had a message to give us, as the Bible promised, then of all men I had ever seen I thought He would pick President McKay as the medium."

To millions of members of the Church of Jesus Christ of Latter-day Saints, President McKay is just that. He is Prophet, Seer and Revelator. He is God's chosen servant here upon the earth and His mouthpiece in the guidance of the Saviour's great Church.

On this, the 92nd anniversary of his full, purposeful life of service to others, we add our heartfelt tributes and to our Father in Heaven, our humble gratitude for the life and influence of this great man.

Dr. O. Preston Robinson





Report from the Church



Builder Conference

PRESIDENT MARK E. PETERSEN, of the Council of the Twelve Apostles and President of the West European Mission, has made a moving and urgent appeal to the local members of the Church in Great Britain to rededicate themselves to the completion of the chapels now under construction in this country.

He called on the local members to "give of the best you have, until it hurts if necessary, for the completion of these buildings."

"There are about 20 buildings which will be completed this year," he said. "But on some of them there has been a slowing down. **WE NEED A RENEWED EFFORT** in order to get them finished quickly.

"We need a complete co-operative spirit on the part of the local people, so that we can get the local people to come out and give us the effort that we need and the extra help."

Then President Petersen appealed to the Stake and Mission Presidents to "rally once more all their forces to bring out the people."

The President was speaking at the Church Builder Conference, which was held at the Hayes Conference Centre at Swanwick in Derbyshire.

Present at the conference were all of the Church Builders from the sites in this country and from the

Church Building offices at North Cheam in Surrey, all of the Project Supervisors, Area Supervisors, Stake and Mission Presidents with their wives. President Petersen presided at the conference, with Sister Emma Marr Petersen.

The conference lasted three days, with sports and entertainment filling the first day—the day of arrival. A morning and evening general session was held on the following day, and on the last day the Church Builders were given the opportunity of bearing their testimonies.

In his opening remarks, President Mark E. Petersen commended the builders and the planners and supervisors for the beautiful buildings which they were erecting.

"I wish you to know," he said, "that we are deeply grateful, we deeply appreciate the work which you are doing; we are more grateful than we can tell you for the lovely buildings which you are turning over to the Stakes and Missions, so that the people can enjoy the facilities that they need for the full Church programme. We are more grateful than we can tell you for the sacrifices which you make."

The President then went on to express greetings and thanks to all Church Builders from the First Presidency of the Church. "I would like to thank you on behalf of the

First Presidency and the other General Authorities for the devotion and labours which you provide in this programme."

"There must be no lull in our programme," he said. "And I appeal to you here and now to rededicate yourselves to a completion of every building that we have under way, and a speedy completion. I appeal to you Church Builders and Project Supervisors, I appeal to you with all my soul that you completely and wholeheartedly rally round your leaders."

President Petersen then referred to what he called "genuine realities" of the building programme and the need for chapels in this country. He spoke of the "hovels in which some of our people meet."

"It is heartbreaking," he said. "It drives away investigators."

"When our missionaries bring good and earnest investigators to some of our meetings and these investigators see the type of circumstances in which we meet, it's repulsive to them."

"They are accustomed to the lovely buildings of the Church of England, of the Roman Catholic Church, of the Lutheran Church. They are accustomed to buildings like this, or better, and then they come to the kind of upstairs, backroom type of halls in which we meet and they are disgusted and wonder what the mat-

ter is.

"We would like so much to have lovely buildings into which to bring them. We would like to have lovely circumstances in which to worship the Lord. There is only one way in which to get them, and that is through our united efforts in planning them, building them, getting them paid for, and turning them over to the people.

"We have this great, stern reality of this need for these buildings, and we need a great deal more than we now have, and we shall obtain them."

President Petersen then spoke to the Stake and Mission Presidents and appealed to them to find more young men to work on the building sites as Church Builders. He told them that in order to complete the buildings on time it was necessary to have four Church Builders on each site. This appeal, he said, had been first made in March of this year. But we were still no better off.

"We have to change this," he said. "We must have more help. And so again we appeal to you Stake and Mission Presidents, will you redouble your efforts to give us more young men so that they may be called to any period of service that is necessary to finish these buildings."

He explained that the young men would not necessarily be called to

serve a full two-year mission, but that they would be called to serve only for the period of time needed to complete the building they would be called to work on.

"If they can't come for two years, give us one year," President Petersen appealed. **"BUT LET US HAVE HELP.** That is what we need."

He also appealed for skilled men in the wards and branches to come out and give extra help when the buildings reach a stage when skilled men are needed more than unskilled workers. "Go the extra mile with us," he urged.

And finally, President Petersen spoke directly to the young Church Builders and asked them to become men, to live cleanly and to be courteous in the home in which they are lodged.

"In his letter to the Corinthians, the Apostle Paul wrote, *'When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things.'*

"It is the latter part of that scripture that I would have you builders remember," President Petersen said. "'When I became a man I put away childish things.' When I talk to our proselyting missionaries I like to quote this scripture to them, and remind them that the day they accepted

a call to come on missions for this Church they put away childish things, they were all through with childhood now they had come into adult life and they would act like men.

"That's what we expect of you also. We expect you to act like Latter-day Saint men, Christ-like men, Mormon men, filled with the spirit of God, filled with righteousness, filled with forgiveness toward your brothers, filled with strength against temptation, filled with common courtesy.

"We expect courtesy from you. Be courteous in the homes where you live, be courteous to the wives and mothers in those families, treat them better than you would even your own mothers — you are guests in their homes.

"As Latter-day Saint men you must be clean and pure, free from evil thoughts, free from evil tactics and actions of all kinds. **YOU MUST BE CLEAN.**"

Other speakers at the conference included many of the Area and Project supervisors, with President Joy F. Dunyon representing the Mission Presidents and President William Bates representing the Stake Presidents. President Ray H. Barton, of the South-West British Mission, played a violin solo, accompanied by Sister Helen Barton.

Office staff of the Church Building Committee.



Conference testimony of James Laurie - Church Builder

TO be able to tell you what my Church Building mission has done for me, I would need to tell you what I was like before I came on my mission, so that you would appreciate the growth which I have felt within me.

When I was about 15 or 16 years of age, just shortly before I came on my mission, I was what might be called an unworthy son. My parents were very disappointed in me because of the manner in which I lived, because of the crude example I set my younger brothers and sisters

It broke their hearts to know that their great efforts were in vain. They had to chastise me every night when I came home — and, brothers and sisters, it didn't really do me any good. There were times when my father had to strike me to bring it home to me that I was a disobedient son ... and still it never improved me.

And then, finally, one night he said, "I'm not going to strike you any more, nor chastise you, I'm too ashamed of you." And that was harder than any blow that he had ever given me.

Not many months after that I was asked if I would serve a Church Building mission. My mother didn't want me to go, because she thought I would make a fool of myself. My father, of course, wanted me to go; he knew that it would do me a lot of good. And so after finally persuading my mother to let me go, I was assigned to the Paisley Chapel in Scotland, where the Lord finally got to work to straighten me out.

Through the men that I was



directed by, I learned to work, not just to earn a living but to work. And over the months I have learned to appreciate the wonderful blessings which I have ... my wonderful parents and my nine brothers and sisters. The Lord has been good to me, He has blessed me, He has been very patient with me, even though I have many faults and failings He remains with me to guide me, and I am thankful to Him because I know that He has directed me to work with such fine people so that I might gather to myself qualities of character.

I believe that the Lord was sure that I would be influenced by this programme, and so directed that I should work with fine men. I am grateful to these men for the patience they have shown me and for the opportunities that they have given to me to develop talents in this great programme.

I wasn't a very intelligent boy at school, but in the last three years I believe that I have learned more than I did in the whole of the rest of my life. My desire to learn is greater,

my desire to love the Lord is greater, to serve Him. I just cannot contain the blessings He has given me.

I feel so privileged to be among you people, to know that each one of us is progressing step by step, to know that we are all learning and living the same principles, to know that we all seek after the same things. How great it is to understand the Lord and His ways; how great it is to be a tiny spoke in the wheel because you know that when a spoke is missing from the wheel it weakens the structure, and we are all tiny spokes in a giant wheel that is continually rolling forward like the giant stone that was cut out of the side of the mountain and filled the whole earth.

The thing that has improved me, brothers and sisters, is the gospel of Jesus Christ, not just because I've been away from home. I know that Jesus Christ lives, that His father also lives, and they possess bodies just like mine and yours. I know that Joseph Smith was indeed a Prophet of God; I know that David O. McKay is a Prophet today, and I'm thankful to be living in this age to see the growth of the Church and to know that the Lord has not forsaken us, to be able to enjoy the blessings which he pours out upon us.

I bear my witness before all of you that this is the truth and that this is the work of the Lord. Be mindful of it.

The Prophet Brigham Young once said, "If any man lacks the spirit of God, then let him go to work and he will have the spirit."

FROM STROUD IN GLOUCESTERSHIRE, PRESIDENT RAY H. BARTON REPORTS ON A

Battle of Britain hero

ALBERT GERALD LEWIS



ON September 15 people throughout the British Isles and the Commonwealth will be celebrating the 25th anniversary of the Battle of Britain. It was on that date in 1940 that the tide of the air battle over Britain was turned as the enemy air attacks were checked and a possible 185 aircraft were shot down.

It was of the young and undaunted air heroes of that battle of which Prime Minister Winston Churchill said: "Never in the field of human conflict was so much owed by so many to so few."

In 1965 the Battle of Britain will be remembered as Royal Air Force stations up and down the country will be opened to the public, as parades are staged in cities and towns, as flying displays are put on, as hundreds congregate at Westminster Abbey on the 19th for the Battle of Britain Service, as R.A.F. officers and their wives dance and talk and remember at the Battle of Britain Ball at London's Dorchester Hotel on the 30th, as the heroes of that day—the few that are left alive — are feted and honoured throughout the country.

Albert Gerald Lewis was one of those heroes. Then he was a Flying Officer in Fighter Command, who at 22 years of age had the highest proved score in the R.A.F. of 28 Nazi planes shot down.

For this he was awarded the Distinguished Flying Cross and bar.

Today, Albert Lewis is a man with a burning testimony of the Gospel, a staunch member of the Church of Jesus Christ of Latter-day Saints and an active member of the Stroud Branch in the South-West British Mission.

Albert Lewis is a South African from Kimberley. As a young man of 20 years of age he left South Africa to enlist in the Royal Air Force at the outset of the Second World War.

Albert Lewis's war actually began in France. The French planes were



Albert Gerald Lewis of 1941, Flying Officer in the Battle of Britain Royal Air Force. Pictures reproduced by permission of "Life" © 1941 Time Inc."



unable to cope with the German invaders in either quality or numbers, and in an effort to get back to Britain Flying Officer Lewis got into the first plane he could find, crossed the Channel and landed on native soil. An examination of the plane when he landed showed that it was full of machine gun bullet holes and the oil supply had been severed, which by all rights should have caused the engine to seize up.

In an article published in the "Life" magazine in March 1941 (the Battle of Britain pictures of Albert Lewis are taken from this magazine and are printed here by permission of "Life") it was written of Flying Officer Lewis that "in one day he got five Nazi planes, on another he got six Germans in six hours."

"Life" goes on to say: "These young British fliers, unlike their German opponents, are elaborately modest. There is little or no brag and swagger about them and they fight the Germans with a sort of casual perfection that is the envy of every other air force in the world."

No pilot came through that Battle unscathed, and this was just as true of Albert Lewis as any of the other men. In November of 1940 he was shot down and suffered severe burns from head to toe. Two months later he was back in the air again.

Once in the Asian theatre as he was taking off his plane was hit by one of the little Jap planes, which were more manoeuvrable than the heavily armour-plated Hurricanes. As his plane rose into the air, he was shot in the left shoulder and his arm became useless. Then his plane caught fire and he was being burned. At about 200 feet he ejected. His parachute just opened, and his life was saved. He could see his airbase being shelled and for six hours he lay suffering from shock. He was finally found by some natives, who

Albert Gerald Lewis of 1965, family man of Straud, Gloucestershire, seen here with his family; outside his lovely home; and with his horse.

revived him with coconut juice and helped him back to his base.

Another exciting experience occurred when he had taken off from an aircraft carrier in a land-based plane. As he took off his engine began to overheat and he was told to land again quickly back on the aircraft carrier. The carrier turned into the wind as fast as possible, and Officer Lewis skillfully slowed his speed right down to the point of almost floating and made one of the finest successful landings on an aircraft carrier without the aid of a grasp hook and without going over the edge into the sea.

During the War Albert Lewis married Betty Yvonne Coxon, of Stroud. They lived a simple life voluntarily, preferring to abstain from the drinking and other excesses of the day.

Moral values have always appealed to the Lewises, especially as they are related to happy and proper living, and it is only natural that their thoughts should gravitate towards religion. The first contact Albert Lewis made with a Latter-day Saint was in South Africa. His neighbour, named Clark (and ironically the elder brother of J. Reuben Clark, Jr., who was a member of the First Presidency with President David O. McKay), had early knowledge of Lewis's bombing accuracy when he and other youths used to toss rocks on to his corrugated tin roof, because "he was a Mormon and that was considered the thing to do."

As time went by, Albert Lewis recalls that Brother Clark's patience and kindness to the boys won out in the end. This made him more curious about the Mormons, and the ground was laid for the first visit by the missionaries to the home of his mother years later. They preached the Gospel and left a Book of Mormon. Two years after this contact the Lewises joined the Church.

Albert Gerald Lewis is a tall man—probably 6 feet 2 inches. He speaks rapidly and eloquently. To him the Church is the most important thing in life. Today he fights just as

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News and Pictures from the British Stakes & Missions



Dover Branch members with their Festival float.



MIA leaders at the St. Athons training centre in Wales.



DOVER WINS CUP

FOR the second year in succession, the Dover branch of the British Mission has won the Carnival cup at the Dover Festival. The beautiful, large loving (Trades Council) cup was awarded to the Dover branch for the best float in the parade from the Dover and district area.

The float, prepared by members and missionaries in the Dover area, featured a Swiss motif with a huge clock pulled by a troupe dressed in traditional Swiss costumes.

The float and its group of participants also earned first award for receiving the largest amount of contributions to be used by the Carnival Committee for the support of East Kent's Old Folk Welfare fund.



Above: Virginio Coleman presenting a bouquet to President Ivy Holder at the Worcester R.S. "Family Round-up."

Left: President Turvey presenting the silver rosebowl to President and Sister Leonard Joyce.

It was estimated that the parade procession was watched by more than 40,000 people. This parade and festival is one of the largest and most important along England's Channel coast.

TRAINING COURSES

MIA leaders from all parts of the British Isles have been attending one or other of three week-long training courses — at St. Athans Boys' Village near Cardiff, in South Wales; the Scottish Council of Physical Recreation's centre at Largs; or at Avon Tyrell, at Christchurch, near Bournemouth.

On each course the morning rising bell was at 6.45 and at 7.30 the day was commenced with a hymn and a prayer and then one full hour of instruction in MIA administration. After breakfast the classes continued throughout the day, with only breaks for meals, until eleven at night. For the men and boys there was weight-lifting, basketball or volleyball instruction; for the girls it was netball, basketball, campcraft and keep-fit. Archery, minor games, folk dancing, tennis and swimming were also among the activities in which the leaders participated.

On the Sundays, Sunday School and Sacrament meetings were held, with a testimony meeting and a fire-side. During the week one sunrise service was also held—and those who attended this at St. Athans had this pleasure in the pouring rain (but it didn't dampen their spirits).

President and Sister Barton, of the South-West British Mission, spent the best part of two days with the leaders at Largs, and President and Sister Archer, of the British South Mission, and Sister Jaussi from Ireland attended for the whole week.

Included in the photograph taken at Largs (on Page 313) are 25 Norwegian gymnasts from Oslo who were touring Scotland and staying at the Largs centre.

Among the visitors to the training centre in Wales were the Mayor and Mayoress of St. Athans, Mr. and Mrs. Rickett. The Mayor attended the sunrise service and bore his testimony to his belief in Christianity. He said that he admired the youth



Irish Mission Primary children outside Belfast Castle.



Senior Aaranic brethren at the Scunthorpe "Night Out."

of the Church of Jesus Christ, and the Church's doctrines and principles.

PRIMARY OUTING

LIHOMAS and Trailbuilders from the Belfast District of the Irish Mission went on a hike up to the Cavehill Mountains recently and ended up at Belfast Castle.

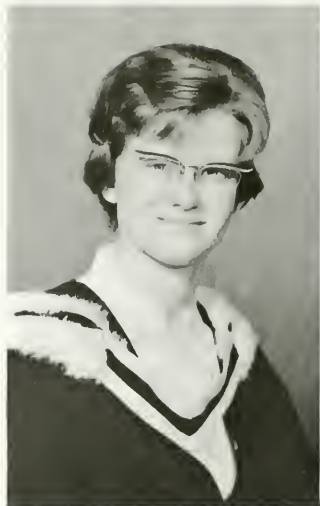
NIGHT OUT

A SENIOR Aaronic Priesthood "Night Out" was held by the Scunthorpe Branch of the North British Mission, at which many of the semi-inactive and inactive Senior Aaronic members were present.

The evening was specifically designed to introduce a new Senior

MIA leaders and their Norwegian friends at the Scottish Training Centre at Largs.





Sister Jill Bleokley.

Aaronic programme, and was held in the Scunthorpe Chapel. Songs, old time, world-wide and Western, were provided by the members and the proselyting elders, with Ken Jones Sen. adding to the evening's entertainment with conjuring and Ken Jones Junior providing the modern trend on a guitar.

During the meal and the dance period, useful reactivation work was done.

THREE SUCCESSES

THE story of three successes by young members of the South-West British Mission come to us this month.

The first concerns Rosemary Williams, who is a strong worker in the Sunday School, the YWMIA and a Youth Missionary in the Bristol No. 2 Branch.

Rosemary has won first place in the Class A essay contest for all schools in Bristol, organised by the Royal Commonwealth Society and the Bristol Chamber of Commerce.

The essay subject was "Racial integration within the Commonwealth."

As a result of this win, Rosemary was chosen as one of seven ambassadors for the Commonwealth in a month's tour of the United Kingdom and Europe.



Alderman R. H. G. Jones, chairman of the Frome U.D.C., accepting a copy of the Illustrated Book of Mormon and a volume of the History of the Church from three of the proselyting missionaries in Frome. Left to right: Elder Joseph L. Moore (Salt Lake City), Alderman Jones, Elder Millord L. Meanea (Idaho) and Elder Jonathon R. Wern (Bournemouth). Also present were the Town Clerk, Mr. T. A. D. Towngrown, and Elder Colvin Hutchings.

The second success story concerns Sister Ruth Britchford, also an active worker in the Bristol No. 2 Branch.

As an employee of the Ministry of Public Buildings and Works, Ruth entered for the Civil Service examination in the Clerical Assistant Establishment competition in Bristol, and took first place against a field of three thousand.

Thirdly we hear of Susan Cousins, who is a tithe-paying non-member (she cannot attend or join the church at the moment). She also won first prize in a Royal Commonwealth Society essay contest for candidates of sixteen years or over.

CANOEING HOLIDAY

YOUNG men from the Loughborough Branch have just completed a 132-mile canoeing and camping holiday through the canals and rivers of the Midlands.

Setting out from Loughborough, they followed the Grand Union Canal to the River Soar. They went up the Soar to the River Trent, along the Trent to the Mersey Canal,

through Burton-on-Trent and down to Nuneaton. Rugby and Market Harbrough were the next ports of call, before returning to Loughborough.

The nine-day trip was spent on the water and in the fields of kind farmers.

FAMILY ROUND UP

THE Worcester District Relief Society held a bazaar and garden party with the theme of "Family Round-up." Sisters from Hereford, Kidderminster, Redditch, Stourbridge

Sister Rosemary Williams.





A moment of relaxation at the MIA training camp at Avon Tyrell.

and Worcester branches participated and dressed stalls as "The Family Home," "The Family Holiday" (which had a real boat dressed over-all) and "The Family Store."

With priesthood members providing sideshows of archery, darts, skittles, shooting and kicking the football, the event was a great success.

UNIVERSITY GRADUATE

SISTER JILL BLEAKLEY, daughter of Dr. and Mrs. John Bleakley, of Bangor, County Down, has become the first Latter-day Saint to graduate from Queens University in Belfast. She graduated with a general Bachelor of Arts degree in modern history and a diploma in

social studies.

Sister Bleakley now plans to gain professional social work qualifications, which requires a year in the field and another year at university studying psychiatric social work.

Sister Bleakley has been active in the Church since her baptism at the age of 15, serving in the Sunday School and the YWMIA.

SILVER WEDDING GIFT

A BEAUTIFULLY embossed silver rose was presented to President and Sister Leonard Joyce, of the Central British Mission, at their silver wedding celebrations.

The bowl was a gift from the members of the Northampton Branch, and the presentation was made by the

Branch President, Arthur J. Turvey. This lovely bowl will be cherished in the home of Brother and Sister Joyce until the Northampton Chapel—now under construction—is completed. Following the dedication of the chapel the rosebowl will be placed in the chapel as a token of the love which exists between the members of the Northampton Branch and the Joyces.

The silver wedding celebration, which was held at the Corby meeting house, was attended by more than 100 guests. An orchestra provided musical memories.

NEW BRANCH

PRESIDENT MARK E. PETERSEN reports that a branch of the Church has been organised on the Channel Islands, and the stage is set for another to be set up. This is a new field for missionary work, since no proselyting has been done on the islands for years. A century ago some converts emigrated to America from these islands.

President Petersen reports that the proselyting is progressing despite some tough resistance from the local ministers.

GLOUCESTER MUSICAL

"SUMMER MAGIC" was the title of a musical show put on by the Gloucester District and Worcester District MIAs.

The show had a cast of more than fifty members and a guest star in a young Gloucester folk singer, Jeff Wyatt. More than 200 people saw the show.

The highlights of the show were many—the three-girl singing group, the Elite; the Go Jo Sneakers and the Laurelles presented a variety of songs, and the nostalgia of the "Roaring Twenties" was captured by Lynne and Sheila Graham, Christine Higgins and Cynthia Maskery, Carol McMurray and Jill Sollers when they performed the Charleston and sang songs of that era.

The comedy of the evening was provided with a skit, "Perrigrim Brown, Hero of Space," which had been written by the show director, John O'Hara. John and Pam Meecham were the comperes for the evening.



"West Side Walk" from the Gloucester MIA "Summer Magic."

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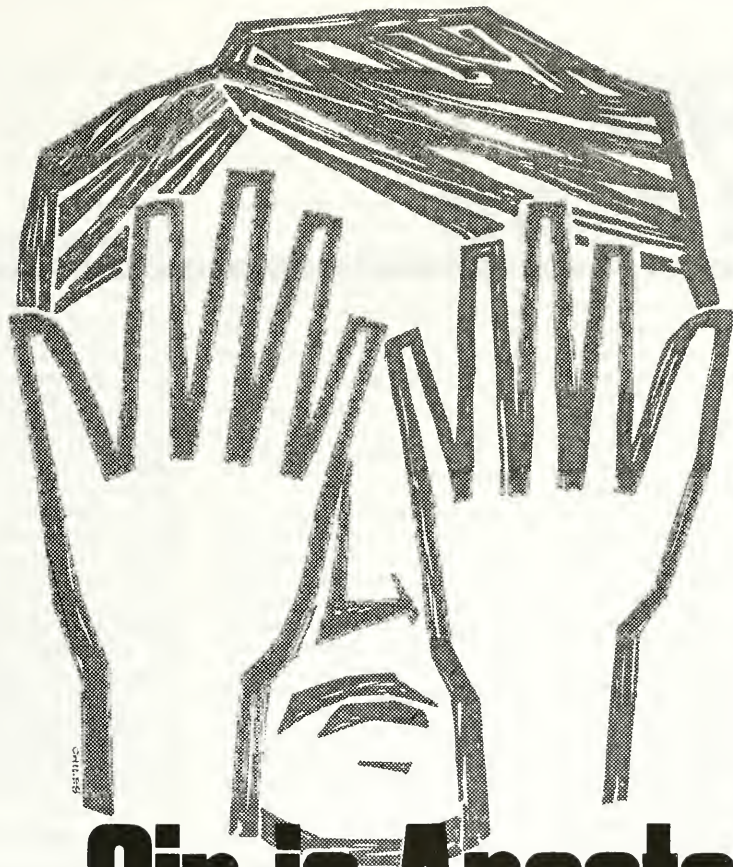
Super VC10s fly to San Francisco and New York, along with Rolls-Royce 707s which also fly to Boston, Detroit, Chicago, Montreal and Toronto. On this side of the world, BOAC flies out of London, Manchester and Glasgow. The fares are a nice surprise too! London to New York just £107. 3s, 14-21 day Economy Class return. Less still from Manchester and Glasgow. There's no getting away from it – BOAC is making America look like next door.

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Sin is Apostasy

PERSONAL sin is as much an apostasy from Christ as the acceptance of false doctrines and man-made rituals.

To reject or try to change the moral law of God is to reject God.

To leave the path of virtue as set forth by Christ is an apostasy from Christ.

There are those in this and other countries who are trying to change the moral law of God and introduce instead what they call a "new morality." It has the support of some clergymen and certain leaders of government, not to mention a number of educators.

This "new morality" is an endorsement of free love and promiscuity, nothing else.

If so-called Christianity attempts to change the moral laws of God it will attack one of the most fundamental

precepts of heaven, and will thereby place itself in the role of anti-Christ.

Is God, who the scriptures say is the same yesterday, today and forever, now changing his mind? Does Jesus no longer believe what he taught when he was on earth?

For any man to attempt to change the moral law of God is like trying to change the Deity himself.

It is to ask the Almighty to condone the petting, necking, and wicked intimacies and perversions indulged in by sinful people.

Easy morality is no morality at all, and certainly where there is no morality there is no Christianity either.

No-one can make free love a doctrine and accepted practice of the Church of God. The Almighty still says: "Thou shalt not commit adultery," and Jesus continues to teach: "*Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart.*"

Keep your souls unmarred

by President David O. McKay

NO-ONE can transgress the laws of chastity and find peace. That is the message to our boys, to our girls. No matter what the opportunity, no matter what the temptation, let the young man of Israel know that to find happiness he must hold sacred his true manhood; let him know that he is going to live and live completely by refusing to yield to that temptation. Then he is happy; he is **HAPPY**. There is peace instead of turbulence in his soul.

In the Latter-day Saint Church there is but one standard of morality. In the world many people protect their girls and daughters, irrespective of religion. They know what it means for young girls to be treated as slaves, as playthings, and they shield their own daughters from the ravages of men. But their boys are often left free to prey upon helpless creatures who are not so protected.

Thus in the world you have the double standard, but in the Church of Jesus Christ there is but a single standard. It applies to the boys as well as the girls.

If you follow that standard—indeed, if you will listen to the promptings of your best self, your clearest judgement, the whisperings of your own true heart, you will learn this lesson:

That self-mastery during youth and the compliance with the single standard of morality is (1) the source of virile manhood; (2) the crown of beautiful womanhood; (3) the foundation of a happy home, and (4) the contributing factor to the strength and perpetuity of the human race!

Man is endowed with appetites and passions for the preservation of his life and the perpetuation of his kind. These, when held under proper sub-

jection, contribute to his happiness and comfort; but when used for mere gratification, lead to misery and moral degradation.

Associated with these natural instincts, my young folk, is a sin that always seeks seclusion. It is the prostitution of love.

God has instituted marriage and the family as the proper condition of expressing in our lives this divine virtue. But sometimes men and women with low ideals and weakened wills permit their passions, like unbridled steeds, to dash aside judgement and self-restraint and to cause them to commit sin that may sear their conscience and leave in their hearts an everlasting regret.

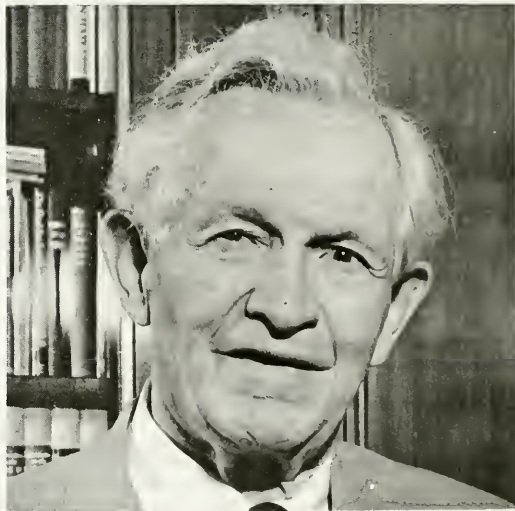
In this day when modesty is thrust into the background, and

chastity is considered an outmoded virtue, I appeal to you to keep your souls unmarred and unsullied from this sin, the consequence of which will smite and haunt you intimately until your conscience is seared and your character sordid.

Remember, too, the significance of the Saviour's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit but shall deny the faith and shall fear.

Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think or what charges they may make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul untarnished.

President David O. McKay



There is an old story which tells of the experience of a great artist who was engaged to paint a mural for the cathedral in a Sicilian town. The subject was the life of Christ.

For many years the artist laboured diligently, and finally the painting was finished except for the two most important figures, the Christ Child and Judas Iscariot.

He searched far and wide for models for these two figures. One day while walking in an old part of the city, he came upon some children playing in the street. Among them was a 12-year-old boy whose face stirred the painter's heart. It was the face of an angel—a very dirty one, perhaps, but the face he needed. The artist took the child home with him and day after day the boy sat patiently until the face of the Christ Child was finished.

But the painter failed to find a model for Judas. For years, haunted by the fear that his masterpiece would remain unfinished, he continued his search. One afternoon in a tavern, the painter saw a gaunt and tattered figure stagger across the threshold and fall to the floor, begging for wine. The painter lifted him up and looked into a face that startled him. It seemed to bear the marks of every sin of mankind.

"Come with me," the painter said. "I will give you wine, food and clothing." Here at last was his model for Judas. For many days and parts of many nights the painter worked feverishly to complete his masterpiece. As the work went on a change came over the model. A strange tension replaced the stuperous languor, and his bloodshot eyes were fixed with horror on the painted likeness of himself. One day, perceiving his subject's agitation, the painter paused in his work, saying, "My son, I'd like to help you. What troubles you?"

The model sobbed and buried his face in his hands. After a long moment he lifted pleading eyes to the old painter's face. "Do you not then remember me? Years ago I was your model for the Christ Child!"

Well, the story may be fact or fiction, but the lesson it teaches is

true to life. The dissipated man made a wrong choice in his youth, and in seeking gratification in indulgence sank ever lower and lower until he wallowed in the gutter.

Man has a dual nature: one, related to the earthly or animal life; the other, akin to the divine. Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his appetites and passions and slipping farther and farther into the realm of indulgence, or whether, through self-mastery, he rises toward intellectual, moral and spiritual enjoyments depends upon the kind of choice he makes every day, nay, every hour of his life.

We need not shut our eyes to the fact that too many of our young folk respond to the call of the physical because it seems the easy and natural thing to do. Too many are vainly seeking shortcuts to happiness. It should always be kept in mind that that which is most worth while in life requires strenuous effort.

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: first, vulgarity and obscenity; second, drinking and petting parties; third, unchastity; fourth, disloyalty; and fifth, irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offence to good taste or refined feelings. It is only a step from vulgarity to obscenity. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

The real tragedy of following false ideals is that by so doing we stifle and sometimes choke out spirituality completely.

The body, with its five or more senses, with its appetites and passions, is essential to life and happiness, but in the ultimate analysis it is only a means to a higher end.

Advice from Hugh B. Brown

THE young women who wish to establish happy and enduring homes will resist the down-drag of subtle vices and pretence, vanity and impropriety. They should seek the companionship of and emulate those who are modest, refined, cultured and respected. Modern styles and social customs sometimes lure our young people into unsuspected and undesirable habits of speech and dress.

We wonder if our girls know what kind of females they imitate when they immodestly expose their bodies to public view because it may be fashionable. They should know of the lewd, sinister and sensuous designs of such females in these disgusting displays. If they knew the source of some modern fashions, no sensible, self-respecting girl would mimic the authors or risk the implications and deductions of immodest exposure and conduct.

Also, if young women knew how good men, young and old, react to such exposure, we doubt if they would be so foolish and naive. The immodest revealing of the female form causes the lewd to leer and lust, decent men to blush and protest, while brothers and fathers are embarrassed, offended and alarmed.

Decent young men looking for wives and choosing mothers for their children, reject the girls who make a public display of their bodies.

We desperately need a new 'sense' of morality

by Howard Price

THE term "a new morality" has built up into a subject that involves the vital welfare of the human family, and one that is closely associated with the rise and fall of nations—for the quality of a civilisation depends upon the moral standards of its people. The fluctuations of these standards has been pronounced over the years and can be closely allied to the religious practices of the time.

Religious law and ethics outdate all secular laws, in fact secular laws find their basis in religious law and were designed to go hand in hand with the problems of life. But while it is true that there has always been some form of religious law and ethics, it is unfortunately true that due to the absence of divine leadership religion has fallen into man-made channels. As a result the moral code of the people has fluctuated, sometimes falling to a very low standard. In fact, it became a tool in the hands of those of wealth and power and woman became the servant of man. From that came the double standard of morality—one for a woman, one for a man.

This double standard was conceived in sin and thrived in corruption, but it has survived to become an intricate part of civilisation. In spite of the fact that the world has advanced to a very high standard in most things, it has carried along with it this double code of morality—and this is more responsible than any other one thing for the moral decay that we now find ourselves surrounded by. Unless, or until we can lift ourselves above the modern moral code, there is little hope for the survival of the finer things of life.

Women today no longer find themselves the servants of men; no longer

must she bear the burdens of misused passions; no longer need she bear children unless she does so by choice. Is this utopia for the woman? Look again. The burden of maintaining a high standard of morality, which has always fallen upon the shoulders of the female, now finds itself without a standard bearer. As a result the sex act is today treated as a new found toy, and is being exploited by young and middle-aged alike in a shocking and wicked manner. *If it is not checked it will lead this nation to disaster.*

It is true that we are badly in need of a new sense of morality, but this "new morality" should not be a relaxing of our moral standards but a greater understanding of our purpose in life, of life eternal and the part our bodies will play in that eternal life ... bodies that are so rapidly becoming playthings to satisfy the so-called love that wells up in the minds of those who expose these bodies to the opposite sex.

There is NO LOVE in unlawful sexual relationships. When a young man challenges a girl's love by telling her that if she refuses to yield to his desires he will know that she does not love him, he is using the basest form of deception wherein he is trying to rob her of her most valued possession—her virtue.

He is exhibiting extreme selfishness, and if their relationship were to end in marriage his selfishness would increase with the years and would manifest itself in all his actions. He would lose respect for his wife because of her lack of moral strength, and she would never be able to give to him her most precious gift—a pure and undefiled body.

But what are our young people to do? All about them they see a loose-

ness of morals, and they read of the unconcern of those to whom they should go to for advice. It is terrible indeed to see that those who have before been looked to for spiritual guidance are now in the process of removing from their own moral codes the God-given rules of morality, and are even suggesting that *the "new morality" should not be by divine command but by what each person involved feels is right!*

In other words, this is a move to bring the moral code of the churches DOWN to the level of the world, rather than lift the world up to God's standards. Surely the coming of the Saviour cannot be far off, for he said: "... as the days of Noah were, so shall also the coming of the Son of man be."

I am not charging those involved with intentionally becoming advocates of a damnable doctrine, but we must observe their complete lack of understanding of the dilemma that now faces the human family.

To illustrate the seriousness of their assumed leadership in a problem they fail to understand, I quote from an article which appeared in a recent issue of the "Time" magazine:

"LOVE IN THE PLACE OF LAW. The 20th century's sexual revolution directly challenges Christianity's basic teachings against fornication and adultery. Some progressive church thinkers now advocate a 'new morality' to take account of these facts of life. What they propose is an ethic based on love rather than law, in which the ultimate criterion of right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbour in each given situation.

"WE ARE DELIVERED. More

than 900 clergymen and students gathered last week at Harvard Divinity School to ponder the new morality and its significance for the church. Inevitably the speakers reached no definitive conclusions, but they generally agreed that in some respects the new morality is a **HEALTHY ADVANCE**, as a genuine effort to take literally St. Paul's teaching that through Christ 'we are delivered from the law.'

"Lists of can and cannots are meaningless," said Princeton's Paul Ramsey. Yale's Protestant chaplain, the Rev. William Salome Coffin, similarly approved the new morality's concept of 'guideposts' rather than 'hitching posts,' although he thought that the church would have to be reconstructed to accept it as a way of life.

"In defence of tradition, Paul Ramsey suggested that the new morality could not ignore the divinely-given natural link between sexual relationship and procreation. Harvard's Gordon Hauffman answered that the perfection of contraceptives was breaking this link. Paul Ramsey also cautiously agreed with the new morality in its tolerance of one sin the church has adamantly condemned pre-marital sex between

engaged couples. 'It ceases to be pre-marital,' he said, "once the couple have made commitments to each other."

"**DIVINE IMPERATIVE.** Joseph Fletcher, of the Episcopal School in Cambridge, Massachusetts, thought that no sexual relationship should be absolutely condemned by the church, which at the least ought to be less scandalised by teenage promiscuity in urban slums. The new morality, he said, would certainly approve of an Episcopal priest in New York who provides contraceptives for a gang of delinquents he attempts to serve."

To Latterday Saints it doesn't matter who condones the laxity of the moral code, or what position they might hold in the world, we are fully aware that when God spoke to Moses on Mount Sinai he spoke in no uncertain terms . . . "Thou shalt not commit adultery." We are equally aware that while Christ lived among men he was just as outspoken in his defence of morality and his attack on sin.

The Prophet David O. McKay told students of the BYU:

"The doctrine of this Church is that sexual sin—the illicit sexual relationship of men and women—stands in its enormity, next to murder. The Lord

has drawn no essential distinction between fornication, adultery, horletry or prostitution. Each has fallen under his solemn and awful condemnation. You youth of Zion, you cannot associate in illicit sex relationships, which is fornication, and escape the punishments and judgements which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day."

There is no uncertainty in these instructions. Nor is there any attempt to follow the ways of the world.

Christ truly said of his disciples: "They are not of the world, even as I am not of the world."

Let us honour our position and remain true to the principles for which so much has been given.

There is no question about the need of a "new morality" but this should rather be a "**RENEWED MORALITY**" under divine leadership.

THE AUTHOR

Howard Price, who is aged 76 years, is the Branch President of the Dover Branch in the British Mission. He is retired now, of course, but in his working days saw life as a farmer, a builder and an estate agent.

Chastity Does it apply to me?

by Helen Martin

WHEN we become members of the Church of Jesus Christ of Latter-day Saints, we accept a new way of life, free from the stains and sins of the world.

We agree that if the Lord will forgive our past sins, we in turn will keep his commandments for the rest of our lives, and live up to the high standards of conduct he requires of all who join his Church.

Are you acquainted with those standards? Let us mention a few of them:

For example, it is considered normal by many people in the world to use tobacco. The Lord has revealed to the Latter-day Saints that tobacco is harmful. Therefore our standards teach us that we will not smoke or use tobacco in any other form.

It is popular in the world to drink

alcoholic beverages, but the Lord has revealed to us that they are injurious also. For that reason, our Church standards tell us that Latter-day Saints are not to use them. Therefore we drink neither wine, nor beer nor stronger liquors.

There are those who look upon pre-marital sex relations as normal for young people. The Lord however, has told us just the opposite, and

declares emphatically that such conduct is in violation of his most sacred laws. He has given us a higher standard of morality to live by. This we call the Law of Chastity.

The Law of Chastity is not new. It is as old as creation. Even in the Garden of Eden the Lord taught modesty and virtue to Adam and Eve, and provided clothing for them to cover their nakedness. All the Prophets of the Old Testament taught this law. Moses, in the Ten Commandments, said: "Thou shalt not commit adultery," and added numerous other laws to be found in the Book of Leviticus which prohibit every kind of sex sin, whether it be with other persons, or the abuse of our own selves.

But in every part of the world there have been men and women who have tried to twist this divine law to suit their own lustful desires.

They have turned their backs upon the Lord and his commandments, for they have loved darkness better than light.

Yet all of their efforts cannot change God's laws. It is with the Lord we must have our dealings. He is our Master and our Saviour. All who become members of his Church make a covenant with him in baptism to keep his commandments. They agree to keep his laws, and the law of chastity is one of them.

How does this law apply to the young unmarried youth of today? Stated simply it is this:

We must not soy or do anything to arouse the physical emotions or appetites in ourselves or in our companions, and we must have no sex relations outside the sacred bonds of marriage.

To help us understand what this means and how it applies to each one of us, regardless of age, let us consider five great gifts that our Heavenly Father has given us.

FIRST, consider the wonderful body he has made for each one of us. Have you ever stopped to think what a miraculous piece of equipment it is? It sees, it hears, it feels, it talks, it moves about, and it can produce other bodies. But most of all, it is the house wherein our spirit lives.

The scriptures refer to our bodies as temples. In Paul's first epistle to the Corinthians we read:

"The body is the temple of God. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple are ye." (1 Cor. 3:16-17.)

We cannot discard or exchange this body for a new one under any conditions. We keep it all through this life, as well as throughout eternity after the resurrection. If we are ever to come into the presence of God in the hereafter, we will bring this body with us. Therefore it must be kept pure and holy and free from all worldly blemish.

How can we do this? By remembering that "Cleanliness is next to Godliness." This means that we should be clean in body, clean in mind, and clean in dress and appearance.

But there is another side to cleanliness of the body which has to do with our conduct.

Nothing delights Satan more than to be able to turn young people away from the teachings of our Father in Heaven. Satan works in a subtle way—bit by bit—and under his influence some rationalise that a little sin here and a little sin there is only human and not to be alarmed at; he tells us that a little necking will do no harm, and petting is only normal behaviour. In this way he leads us down to destruction.

Our bodies, minds and spirits are soiled by both petting and necking. To engage in continuous kissing and fondling of the body or to indulge in indecent dancing arouses physical passions and lowers our resistance to sin. It is impossible to engage in such close physical contact and not be influenced by it.

Under no circumstance should we permit anyone to touch any part of our body indecently or improperly. We should never remain in the presence of any person who makes such an unclean approach. Persons who attempt these actions have only one thing in mind, and that is to take immoral advantage of us. This we must never allow.

Dating too early in life leads to

these practices. When we are young, and inexperienced, and our bodies are just beginning to develop into maturity, our judgement and self control are often weak. For this reason it is unsafe to date too early in life.

But even as we grow older we should never allow ourselves to be led into situations where passions may be aroused. We should therefore avoid associating with persons or groups whose activities tend to stimulate sexual desires. We should never accept as companions persons who wish to neck or pet or indulge in worse intimacies. We must avoid going to places where conduct is not in keeping with our church standards, nor should we accept invitations to ride or sit in cars where promiscuities are encouraged.

One step leads to another. Necking leads to petting, and petting leads to complete loss of virtue. When we begin with "little sins" we soon find ourselves in more serious violations.

One of the leaders of the Church said recently:

"Sex is so sacred that God has placed about it some of the greatest safeguards he has made for any of his creations. He has surrounded it with laws which provide those safeguards, and has made it clear to us that if we violate those laws and break down those safeguards, we commit one of the worst sins in the entire category of crime."

"The worst of all sins is the sin against the Holy Ghost, for which there is no forgiveness. The next most serious crime is murder, wherein we shed innocent blood, for which also there is no forgiveness, neither in this world nor the next. The third most serious sin is sex sin. It stands next to murder in the Lord's category of crime. It is that serious, quite contrary to the mistaken views of the world."

Our bodies are not playthings. They were not made for lustful purposes. No Latter-day Saint can afford to indulge in intimacies which rob us of a standard of purity which is dearer than life itself.

It should be understood by all of our young people, that no matter



Sister Helen Mortin, wife of the President of the French-East Mission.

what the world may say or think ; sex relations are not a part of a date, and neither are any other kinds of intimacies. The wave of immorality which is sweeping the earth must not be allowed to engulf us. We must be above it. We must remain clean and free from sin, and particularly from this kind of sin.

Latter-day Saints are DIFFERENT. They must live as Christ lived, and never indulge in the corruptions of the world.

Sex sin begins with an unclean mind. "First a thought, then an act" is a true saying. We cannot use soap and water in our minds to cleanse them, but we can keep them clean by not entertaining wicked thoughts, by not listening to or telling filthy stories or looking at lewd pictures or going to see films which portray passionate love-making and half naked women. We must shun these things, for they fill our minds with filth.

Evil thoughts must be driven from our minds, but that is possible only by replacing evil with good. If evil thoughts occur to us while we are alone, then read scripture, memorise the Articles of Faith, pray, or do anything to put good thoughts in your

minds. They will drive out the wicked ones.

If we are with other people and they place evil thoughts in our minds, we must leave them, and no longer associate with them. It is far better to be alone than to have unwholesome companions. It is still better to choose clean friends and associate with them. When we are alone we can make companions of good books, and particularly of the scriptures. Read them and be uplifted.

Cleanliness in dress and appearance are likewise vital to our spiritual well being. The clothes we wear should be clean and kept properly ironed or pressed, and free from body odours.

Our dress should be modest, whether we are boys or girls. Girls should not wear clothes that are tight and revealing, or too short and equally revealing, regardless of what the current fashions may be. They should use a minimum of make-up, for extremes only cheapen one's appearance and give wrong impressions. Men frequently judge the character of a woman by the way she wears her clothes and by the amount of make-up she uses.

Immodesty in dress and make-up

can excite passions and lusts and places undue emphasis upon sex, which leads to lewdness, petting and various immoral practices.

Men and boys should be as careful about wearing tight and revealing clothes as girls, and should remember that boys' clothes can be immodest and unhealthy.

Our Father in Heaven has commanded us to CLOTHE our bodies. We can dress in perfectly good taste and be modest. In fact, the immodest is NEVER in good taste.

Now let us consider the SECOND great gift which God has given us, related to our bodies. It is the gift of mental feelings. These feelings are called "emotions." Such feelings are perfectly normal, and everyone has them. They include love, hate, anger, joy, and even physical passions. But while God gave them to us, he expects us to CONTROL them, so that they will be directed to righteous purposes, and not be corrupted by worldly things.

President David O. McKay tells us that "God gave us reason and judgement by which we control our passions."

You may ask why physical passions were given us if God did not intend us to use them. He did intend us to use them, but at the proper time and in a proper manner.

Sex passions are to be expressed only within the confines of legal and lawful marriage, and this does NOT mean before nor during the betrothal period. An engagement to be married does not give us the privileges of marriage. Chastity is as important during the engagement as before. Only within marriage is the process of procreation to be exercised.

Our Father in Heaven did not establish two separate standards of morality, one for men and one for women. He recognises only ONE SINGLE standard of morality. It is the same for both men and women. Men and women must be equally virtuous, equally pure.

Every young woman has the right to expect her future husband to be as morally clean as he expects her to be. He should not be soiled by other

women, and she should not be contaminated by other men. Each should keep themselves clean for each other so that they may have an unsullied married life.

That is why it is wise to date within the Church membership as far as possible, or at least to date with persons who are willing to observe our own high standards.

Good people, whether they are members of the Church or not, admire purity, and respect it. If they are pure themselves they will not allow themselves to become impure, and will appreciate the privilege of associating with others as clean as themselves. Seek always for clean companionship.

So often our desire to be popular and to be accepted as a member of a group brings about conduct unbecoming to a member of the Church of Jesus Christ. If this conduct entails loss of virtue it will bring far more unhappiness than spending a few evenings alone can ever bring. "Man is that he might have joy" is a doctrine of the Church, but loss of virtue is one of the surest roads to misery of the deepest kind.

So let us not think that the Lord places too many restrictions upon the members of his Church. His only desire is to make us happy, but he knows that the "wages of sin is death" and that only righteousness can bring happiness.

As you choose your friends, be frank to let them know that you do not smoke nor drink, and that you do not indulge in unclean practices. Encourage them to stay away from lust-filled films and to select kinds of entertainment which are clean.

Let your influence for good be felt. Do not be ashamed of the gospel of Christ. Have the courage of your convictions. If this means that you must change friends, do so and seek out people with the same moral standards as your own. It is the sure way to happiness.

The **THIRD** great gift the Lord gives us, is the **JOY** we find in righteous living. It is this joy which comes through keeping the commandments of God and holding his high moral code.

There is no joy greater than the knowledge that we can pass on to the children who may be born to us, a clean blood stream, a righteous heritage and a good name.

When Nephi began his writings in the Book of Mormon, the first line he wrote was: "I, Nephi, having been born of goodly parents ...

"Being "born of goodly parents" was one of the most important things in his life. It should be equally important for the children who will be born to us. Each one of us should so live that when the proper time comes we too will be "goodly parents."

Advice from Hugh B. Brown

THE most intimate relationship between man and woman, authorised by God within the covenant of marriage, is not merely physical or biological.

It involves the whole personality, affects the complex nature of men and women.

This relationship, within the sanctity of the marriage covenant, with its obligations, makes man and woman one in interests, aims, aspirations and responsibilities. If they are true to their covenants to each other, to their children, and to God, their whole beings are merged, they become one mentally and spiritually, and the family they establish is an eternal unit.

Prerequisite to ideal marriage is deep and abiding love. This enduring relationship requires purity of thought, word, action, devotion, loyalty, sacrifice, integrity, fidelity, honesty and again unsullied virtue.

There is no real decency without virtue, and there is no real happiness without decency.

Every child has the right to be well born. And what does that mean? It means to be born in honour and righteousness, and not as the product of some lust-filled hour in which we cast aside all of our religious teachings for the sake of a momentary and illegitimate "thrill."

Young people should keep themselves so pure that when they marry they will provide clean parenthood and an honourable name for their children to carry on to their children.

Pre-marital sex relations make this almost impossible.

Pure parenthood is associated with Godhood, for as we bring forth new clean life, we become partners with God in his creative work. But he enters into no partnerships with the unclean.

No greater joy can come to a parent than to know that he or she has given a child a sacred and clean birth, unsullied by lust or filth. If we resist pre-marital intimacies and keep ourselves as clean as when we came out of the waters of baptism, we can know the happiness which alone can come from a chaste life.

Your virtue is more important than your life. If the time ever comes when you must choose between the two, then sacrifice your life, but under no circumstances ever sacrifice your virtue. Righteousness is everlasting. Our standing before God has eternal significance. Life in mortality is fleeting at best. Therefore we must look to our eternal relationships with the Lord.

The **FOURTH** gift is the wonderful gift of repentance. Our Father in Heaven is a kind and loving father. He understands the weaknesses of his children. Therefore he extends love, mercy and forgiveness if there is true repentance. But true repentance is complete rejection of our sins, not sorrow today, and more sin tomorrow, but permanent repentance, a turning from our sins **FOREVER**.

As we study the gospel, prior to joining the Church, we learn faith, followed by repentance. We are taught that if we repent of **ALL** our sins, they will be forgiven us, washed

CONCLUDED ON PAGE 340



Sister Lavern W. Parmley, President of Primary Association.

FAMILY HOME EVENING

by Sister LaVern W. Parmley

It is imperative that we fortify our children - spiritually

EARLY years in the life of a child, without religious instruction, can result in a ruined life of lasting regret. It is imperative for parents to fortify their children spiritually. Our prophets have told us that children can learn significant lessons at an early age.

From the beginning of time on this earth, the scriptures have emphasized the importance of the home. Our Father in Heaven has commanded parents to bring up their children in truth and light, to teach the Gospel freely to them.

Every child of God should be given the opportunity to attain the blessings of eternal life. He has that potential within him. He needs parents who are spiritual leaders in the home to guide and counsel him.

The Family Home Evening has been revitalised to help parents fulfill their responsibility to their children.

George S. Benson, educator, writer, and patriot says, "Great ideals and principles do not live from generation to generation just because they are right. Ideals and principles continue from generation to generation only when they are built in the hearts of

children as they grow up."

A fence of wholesome fun, understanding, and love around a home builds better boys and girls.

President Joseph Fielding Smith has told us that "holy places" have no geographical locations, but such places are made holy by the lives of the people who live there.

President Stephen L. Richards once said, "With love and the priesthood in the home, it becomes a holy place."

President McKay has told us that our homes can be within whispering distance of heaven.

The Family Home Evening is a tool to use in helping us to have the kind of an earthly home here that will lead us back to the celestial home from which we came. Home can be a holy place in which father, mother, and their sons and daughters can live together.

It is not the purpose of Latter-day Saints to live as a group of individuals in a house but as a family in a home. Children want to be members of a family that lives the Gospel in the home. Spirituality and living the Gospel principles are the threads which should run through all family

associations, tying the members together in unity, harmony and love.

Parents who want their children to grow strong in the faith and powerful in the work of the Lord, with peace in their souls must teach them to love their Heavenly Father and to keep His commandments.

To build good family relationships, parents must have a desire that is very real and very strong. Many families desire this beautiful relationship but they do not desire it enough to obey the law upon which that blessing is predicated—that parents teach their children to pray and walk uprightly before the Lord. Scriptures teach us forcibly that if we obtain any blessing from God it is by obedience to that law upon which it is predicated.

The Family Home Evening can be a blessing to every home. Families who follow the counsel of our prophet will receive the blessings promised—that love will increase in the home, obedience to parents will increase. Faith will be developed in the hearts of youth. Youth will gain the power to combat evil influences.

What home can afford not to receive these blessings?

RECORD KEEPING

THE Lord has always impressed upon his people the necessity of keeping records. Thus, those who claim to be members of the family of our Father in Heaven have come to be known as a "record-keeping people."

This system comes down to us from the beginning. The Pearl of Great Price records that a "book of remembrance" was kept in the language of Adam and that his children were taught to read and write, having a language which was pure and undefiled. We further read in Moses 6:7-8, *"Now this same Priesthood, which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam saying: In the day that God created man, in the likeness of God made he him."*

INDIVIDUAL RECORDS

All records are history. It is a guide to progress. It has been said that history is the record of human progress and the accumulation of the experiences of the past. We cannot over-emphasize the importance of every individual keeping and maintaining a record of his own life and experiences. Parents should do this for their children, until they can learn to do the work for themselves.

This begins with the certificate of birth, which has now become very important in the lives of individuals. When one seeks his first employment he is usually required to produce

evidence of the date and place of his birth. This is also essential to conform to the laws of the land, so that a record of one's earnings and compliance with other requirements may be maintained to insure protection of the individual for public health, ultimate retirement and similar purposes.

In the Church evidence of one's birth, parentage, blessing, baptism and confirmation, ordination to the Priesthood, marriage and ordinances pertaining to the higher principles of the gospel are of great importance.

A separate record is prepared and maintained in the Office of the Presiding Bishopric for each individual. This is initiated at birth, or upon the blessing of the children of members, or upon baptism and confirmation into the Church. The responsibility for maintaining such records rests primarily with the Bishop or Branch President and his clerks.

It is regrettable that this function is often seriously neglected. An examination of the existing records in the missions and stakes of the Church will show that this is true. The difficulty of channeling detailed information to the right officials and the problem of accurately recording and maintaining the essential information is well known. It requires the consistent and conscientious efforts of all concerned in order to insure any degree of satisfaction.

It is recommended that Branch Presidents and clerks carefully examine the individual membership records and verify with the persons or families involved the data recorded on them. This should be done immediately and the necessary correc-

tions made only when official records are available to support the changes effected.

When this is done many will be surprised to find that important facts pertaining to their own record are either missing or are faulty.

Due to human errors, many incorrect dates and facts creep in, which require verification and correction. This has been revealed to a startling degree in the recent efforts of the Church to obtain from each family certain genealogical group sheets for permanent record purposes. It has been reported that many families who rested on assurances that all was well, found, to their amazement, many dates and names previously recorded were inaccurate. Thus, each individual or his family should take up their own records, check out these details with the branch clerk and see that the records maintained are accurate and correct in every respect. It is a commandment of our Father in Heaven.

RESPONSIBILITY OF OFFICERS

Due to divine command the Church has established a very good system for the keeping of its records. However, it must depend upon the faithfulness and diligence of individuals. It remains only for us to adopt and strictly follow the prescribed instructions. The office of the Church Historian was established for the specific purpose of accumulating and maintaining the important records of the Church as a permanent history. Through the various publications, handbooks, record books and instructions, the Church constantly reminds us of the need of co-operating with the Office of the Historian in pre-



The entrances to the Church's vast storage vaults which have been carved out of the granite mountains near the mouth of Little Cottonwood Canyon, Utah.

paring and maintaining these records in the archives for current use and preservation.

In addition to the individual information mentioned above, it is important to keep the minutes of meetings, the appointment of Church officers, the record of Church conferences and all ordinances and other events of important significance in adequate detail. Wherever there is a question as to volume, the full facts should be recorded and passed on to the Historian's office, permitting experienced representatives to sort out and preserve that which is regarded as important. A brief visit to the Office of the Church Recorder or the archives of the Church would convince you of the importance of this great work.

In recent years the Church has done much to search out and accumulate information from wide sources, from the principal countries of the world, from various Church and government records of birth, marriage, deaths and the like for the purpose of making this information readily available to the body of the Church and generations yet to come, in a central location.

It has developed a unique location and method of storing and preserving its records. Huge storage vaults have been carved out inside the granite mountains of the Wasatch Range near Salt Lake City, where the important records of the Church are to be preserved indefinitely. In this favourable storage location temperatures, moisture and light may be con-

trolled in the most ideal and protective fashion.

It is hoped that each individual and every officer of the Church may come to realise more fully the importance of personal and family records and of the work they do in recording the history of the Church, both as to individuals and the various organisations of the Church, for purposes of accomplishing that which the Lord has dictated.

May each of us explore his own conscience to make sure that we are doing that which is required and expected of us; that we are doing that which will please our Father in Heaven and in so doing assist in consummating His purposes with respect to us as members of His family here on the earth.

NINE QUALITIES THAT MAKE GREAT TEACHERS



by Christine H. Robinson

EVERY Relief Society teacher wants to be successful in her teaching assignment. Everyone who has taught a class and taught it well knows the great joy and satisfaction experienced in a job well done.

Teaching in Relief Society offers special challenges. Unlike other Church auxiliaries, or other organizations, the Relief Society teacher works exclusively with mature women, most of whom are mothers. A mother is often referred to as "the heart of the home." Certainly, a mother's influence reaches permanently into the lives of her children. When a Relief Society teacher touches a mother's soul and enriches her life, this influence carries over into the lives of her husband and children and this influence stretches on into eternity.

QUALIFICATIONS

We all want to be capable teachers. What are some of the qualifications we must possess if we are to reach this goal?

One insight into these qualifications is in the Relief Society Handbook. Here we read that all who accept positions of such importance should, "be willing to give devoted service to the society, and should have a desire to magnify their callings and to cultivate those capabilities which will enable them to perform successfully the duties assigned to them. They should be willing to give of their time and abilities to the adequate preparation and proper conduct of the work which is assigned to them." (Relief Society Handbook, p. 16.)

Thus we see that one of the requisites of a successful teacher is a willingness and desire to give devoted service. If we earnestly desire to be a fine Relief Society teacher, then we will magnify our calling.

Some of these specific qualities are:

1. LOVE and concern for those being taught.
2. TESTIMONY of the truthfulness of the Gospel.
3. APPRECIATION for the Relief Society Organisation.

4. CONFIDENCE and TRUST in the Lord.
5. DEPENDABILITY.
6. A POSITIVE attitude.
7. ENTHUSIASM.
8. A THIRST for Knowledge.
9. COURAGE to be an Example.

These are some of the important personal qualifications of a successful teacher. They are all essential, however, they are used in no special sequence of importance.

LOVE AND CONCERN

A wise teacher once asked, "Whom can I teach but my friends?" Certainly in order to teach anyone we must first gain his confidence and friendship. There is no better way to get a friend than to be one. A successful teacher must have a sincere love and concern for those whom she teaches. She must be interested in them as individuals, and in so far as possible adapt the lesson material to their special needs. She should seek to build each class member up in her own eyes. The successful teacher has an earnest desire to help each Relief Society member develop her individual talents through class participation.

TESTIMONY

It is extremely difficult indeed to teach effectively without a testimony. A successful teacher is convinced and dedicated. However, it is not necessary that she know all about the gospel in order to have a testimony of its truthfulness. A testimony comes through the whispering of the Spirit. As we seek after righteousness and attempt to learn more about the Gospel, our testimonies grow. A testimony also grows as we share it with others. This thought was expressed beautifully by President J. Reuben Clark Jr., when he said, "There is something remarkable about the way we have to give under the Gospel plan. We are expected to give out of our store of knowledge all that we possibly can give away and in proportion as we give unto others, we become more and more enriched ourselves."

APPRECIATION

To be successful in our Relief Society teaching, we must have an appreciation for the great Relief Society organization. We should know how the Society was organized and recognize that it came into existence as a result of a direct revelation to the Prophet Joseph Smith. We should appreciate the fact that Relief Society is not just another women's organization,

TRUST IN THE LORD

In this important assignment in the Church we **MUST** have the help and guidance of our Father in Heaven. A successful teacher loves the Lord and knows that He hears and answers prayers. Before even reading her lesson the successful teacher will earnestly seek through prayer for the Lord's help and guidance in understanding the message of the lesson and the truth which it teaches. The Lord has told us that, "I the Lord am bound when you do what I say, but when you do not what I say you have no promise." (D. & C. 82:10.)

We should never attempt to stand before a class without giving a great deal of thought and prayer to the lesson we are presenting. If we carry a prayer in our hearts God will not forsake us. He will give us confidence and assurance in our lesson presentation.

DEPENDABILITY

Dependability is a particularly important qualification. When a teacher accepts the important assignment of a Relief Society teacher, she should remember that the society is counting on her to do her best. The President depends upon her, her class depends upon her, and the Lord depends upon her. A successful Relief Society teacher is dependable. She fulfills all assignments promptly, completely, and to the best of her ability.

A POSITIVE ATTITUDE

The attitude in which one accepts

the teaching assignment is most important. Attitude is quickly communicated. If one has negative thoughts, or has an apathetic feeling about the teaching assignment, this point of view is quickly absorbed by the sisters being taught. Attitude is the reflection of how one feels about the work in which one is engaged. The successful Relief Society teacher makes sure she has a positive attitude at all times toward her assignment, the subject matter she is teaching, and the sisters she is teaching. If she is not thoroughly converted to the subject matter, she should convert herself completely before she ever appears before the class.

ENTHUSIASM

Enthusiasm is a reflection of attitude more than anything else. In your teaching experience you will find that enthusiasm is contagious. If you are completely converted to the subject matter and give the impression that you can hardly wait to share your knowledge with others, you will find the sisters in your class will be anxious to learn, they will be alert and interested in everything you say and a general attitude of enthusiasm will be present during the class period.

When you are enthusiastic about a lesson, it indicates that you know the lesson is important. Our enthusiasm shows in our faces, in our eyes, and our whole being seems to radiate our inner feelings. Let us seek to be enthusiastic about our Relief Society work.

THRIST FOR KNOWLEDGE

Although not one of us has ever become fully informed about the Gospel; yet, we should have an inquiring mind and seek continually to learn. To teach successfully, we must know our subject very well. It is impossible to impart knowledge if we do not understand the subject ourselves. Even though a Relief Society teacher is not experienced in the Church, and her knowledge in the Gospel is limited, it is still pos-

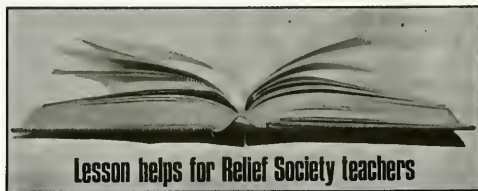
sible for her, through prayerful study to learn enough about the lesson being taught to teach it with knowledge and confidence. The important thing is to have a desire to study. If we have this desire, even though we are busy, we will budget our time, make use of the odd moments and find the necessary time to study the lesson. Far too many of the Relief Society teachers fall into the bad habit of reading the lesson to the class from the "Relief Society Magazine." Teaching a lesson does not mean reading to the class. The teacher should have studied the lesson thoroughly before hand and prepared herself to present the lesson in her own words. This can only be done through prayerful study based upon a thirst for knowledge.

EXAMPLE

Example will without doubt be the most impressive teacher. Teacher's lessons do not live unless the teacher's actions exemplify their teachings. As Relief Society teachers we must always remember that our actions speak louder than our words. As the Apostle James stated, we must be, "doers of the word." Otherwise those we teach will be hearers only. As we pattern our lives upon the principles we teach, so will we encourage others to do likewise.

SUMMARY

To be a teacher is the most important work in the Church. A successful Relief Society teacher moulds the lives and helps shape the destinies of those she teaches. We might think our light is but a little one, and yet as the Primary song teaches, it is a "Light of faith and prayer. It glows like God's great sun for it was lighted there. I may not hide my little light the Lord has told me so. 'Tis given me to keep in sight that all might see it glow." The light of a teacher with a firm testimony and a well prepared lesson which she gives with conviction and enthusiasm will glow and it will touch the hearts of every Relief Society member in her class.



Visiting Teaching

GUIDEPOSTS FOR SUCCESSFUL TEACHING

1. Help every visiting teacher to make the message her own through: (a) Home study of the message—understanding the aim and knowing the scriptural message; (b) coming to the visiting teacher meeting.
2. Visiting teacher message leaders are “teaching teachers to teach.” The duty of the leader is to bring constructive, spiritual talking in the home. This is brought about by helping the visiting teachers in the visiting teacher meeting to:
 - a. Understand the message.
 - b. Use forceful thoughts and questions that lead to discussion in the homes.
 - c. Mention bringing to people everywhere the messages of the Church.
 - d. Encourage the sister in the home in discussing the message.
3. Steps in message giving at visiting teacher meetings:
 - a. Repeat the scriptural message.
 - b. Discuss the objective—ask the class members to choose important words from the aim, and underline and stress them.
 - c. Place the forceful thoughts before the visiting teachers, using the blackboard, a picture chart, or give written slips to each sister.
 - d. Develop each of these thoughts through simple, discussion, assignment, example, or other method.
 - e. Discuss the questions and show how they develop the forceful thoughts and bring about discussion with the sister in the home.
 - f. Make a list of thoughts bringing out the objective and the use of the message.
 - g. Repeat the message.

Message 65: “And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.” (D. & C. 88:77.)

Objective: To stress the fact that we have a solemn duty to teach the gospel of Jesus Christ.

1. THOUGHTS FOR DISCUSSION

- a. We are commanded to teach one another the gospel.
- b. Parents have the sacred duty of teaching the gospel to their children.
- c. The purpose of all religious teaching is to gain a better knowledge of God’s commandments so that we can live them and enjoy the blessings they will bring us.

2. PROCEDURE SUGGESTIONS

- a. Discuss question a, stressing thoughts Nos. a and b, and refer to the visual aid.

- b. Assign a sister to talk about thought No. b and include in this discussion question No. b.
- c. Discuss thought No. c.

3. APPLICATION

If we wish happiness and success in this life and the highest exaltation in the world to come, we must learn and live the principles of the gospel and teach them to one another.

4. QUESTIONS

- a. Why are we commended to teach one another the gospel?
- b. In what way is it the duty of parents to teach the gospel in the home?
- c. What is the best way to gain knowledge and make it a part of our lives?

Theology

Lesson 65: God’s power in the world (D. & C. 88:1-4.)
Objective: To understand God’s qualities of mercy and justice in the action of the light of Christ and the Holy Ghost.

1. LESSON AT A GLANCE.

The light of Christ “is the Spirit of God which comes through Christ to the world, that gives light to every man that comes into the world, and that persuades the children of men, and will continue to influence them until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost.” The Holy Ghost is a special gift received by the laying on of hands.

2. LESSON TREATMENT

- a. It was pleasing to the Lord for the brethren to meet together and learn his will concerning them.
- b. God has given all his children guidance by the light of Christ regardless of race or place on earth. It is important to learn how one receives the light of Christ and the Holy Ghost and the place of obedience in obtaining and keeping these gifts.
- c. Understanding the working of the light of Christ opens our eyes to the ways in which God governs his universe and helps us to see the special use of his qualities of mercy and justice.

- d. As man leaves the truth, the power of intelligence leaves him and for that cause he does not come unto God.
3. **MAKING THE LESSON LIVE**
Ask a sister to discuss the Lord's qualities of justice and mercy present in the final judgement as told by the Prophet Joseph Smith and Elder B. H. Roberts (printed in lesson).
4. **HOW TO USE THE LESSON**
 - a. How does the Father let us know his will concerning us? What does your wish to know have to do with it?
 - b. Talk about questions 1 and 2 found at the end of the lesson.

Social Science

Lesson 10: The dignity and worth of work and play.
Objective: To suggest actions and habits to promote good health, industry and wholesome recreation in the home.

1. **LESSON AT A GLANCE**
The ideas for this lesson which are to be developed during the class period revolve around three questions indicated in the introduction. They concern health, work and play.
2. **POINTS TO STRESS**
 - a. Good health is necessary for a full enjoyment both of work and of play.
 - b. The mother should teach her children good health habits.
 - c. A mother's actions are important in preparing a child for useful work.
 - d. She should help him see that work is necessary and that in order to be happy he must learn to work.
 - e. All honest and useful work has reward and dignity.
 - f. The Lord does not approve of idleness.
 - g. The scriptures teach us to work and to play.
3. **SUGGESTED LESSON DEVELOPMENT**
 - a. This lesson lends itself to open class discussion and should start a general exchange of ideas. Many questions appear throughout the lesson. They should be used fully.
 - b. The black board might be a useful tool. Some of the questions might be written on slips of paper and given to class members before the lesson.

- Show how much time should be used by those who participate.
- c. Ask for results of home doing given by the last lesson.

Literature

Lesson 9: Good versus Evil, Part 1.
Objective: To show literature's interest in man's struggle to overcome evil and do right.

1. **LESSON AT A GLANCE**
This lesson points out that the two opposing forces, good and evil, are ever here in the world and in human experience. To forsake evil and accept good is man's greatest opportunity in life. Although man must suffer the results of his sins, redemption may be received through repentance and obedience to God's laws.
2. **POINTS TO STRESS**
 - a. In every human there is power to choose good or evil. Through will-power one increases his noble desires and overcomes his evil desires.
 - b. "Man's greatest battles are seldom struggles with outside forces, but generally struggles within himself."
 - c. The fall of a strong man and a great leader has greater results than a person of lesser qualities.
3. **VITALISING THE LESSON**
 - a. Compare Blake's two poems, "The Lamb" and "The Tiger." Follow this with a brief talk on the Latter-day Saints' view of the place and beginning of evil in the world.
 - b. Enumerate the many opposing features found in Thomas Wolfe's story which show good and evil.
 - c. Read aloud all together Shakespeare's "Sonnet No. 94." Give an example from history of the results of the fall of a great leader.
 - d. Make the following assignments regarding the "Rhyme of the Ancient Mariner:" (1) ask a number of sisters to select passages that are very striking or beautiful and then explain why they think they are striking and beautiful; (2) discuss Coleridge's thoughts on the nature of sin and redemption from sin as shown in the old seaman. To what extent is Coleridge's understanding limited as compared with the full knowledge of the restored gospel?

Priesthood and eternal life

"For behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

THAT man might assist in accomplishing this great goal, God has delegated to him the necessary authority, or priesthood, to act in the earth for the salvation of the human family. The body of the priesthood consists of the quorums, organised with appropriate officers and a specified number of men holding the same office in the priesthood. The major objectives of the Melchizedek Priesthood quorums being:

1. To keep the members of the Church in the way of their full duty through the observance of God's commandments.
2. To teach the Gospel to those who have not yet heard it or accepted it.
3. To have every worthy member go to the temple, and to perform genealogical research and vicarious temple ordinances.

Melchizedek Priesthood quorum presidencies are responsible for the spiritual and temporal well-being of all over whom they preside, and have the charge to lead their quorum members to eternal life in the celestial kingdom of God. They are to foster adequate fellowship and fraternalism among quorum members and assist them in developing love, brotherhood, and genuine concern for each other. The following challenges are assigned for this month, which when completed, will assist in reaching the above goal and objectives.

1. HOME TEACHING:

- a. Home Teaching is a priesthood responsibility which must be directed and performed by priesthood leaders and members,

therefore, all worthy members should be given Home Teaching assignments. Quorum presidencies are to check with group leaders and bishops or branch presidents and assist in every way possible to see that these assignments are made, and that the Home Teaching programme is functioning properly in each ward and branch.

- b. The Home Teacher represents the bishop or branch president and the quorum president to the families he is assigned to teach. He becomes their shepherd and should, "watch over them always, and be with and strengthen them."
"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." (John 10:4.)

2. REACTIVATION OF INACTIVE:

- a. While the Home Teachers represent the quorum presidencies in the home, the presidencies still have the responsibility to see that their quorum members develop and remain active in the Church. It is desirable that they confer with the bishop or branch president to find appropriate Church assignments for both their active and inactive members.
- b. Cottage meetings in the homes of quorum members is a very effective way of supplying the spiritual and temporal needs of both active and inactive members. Home teachers, with the approval of the quorum president or group leader may hold such meetings in which two or more of their families participate.
- c. The Family Home Evening pro-

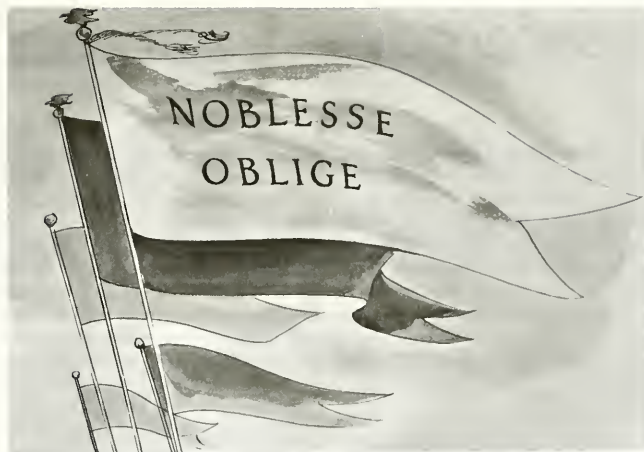
gramme provides an excellent opportunity where inactive quorum members and their families may be invited to participate with active families in their family home evening programmes.

- d. Quorum presidencies and group leaders have the obligation to contact all quorum members each month. This may be accomplished through home teachers, family home evening programme, cottage meetings, personal visit, or by correspondence to those living distances too far away for monthly visits.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly." (1 Peter 5:2.)

3. QUORUM SOCIALS:

- a. Plan a quorum social during the coming month for the quorum members and their families. An outing with a picnic lunch, games and entertainment might be enjoyed in fulfilling this assignment.
- b. It is recommended that quorum socials be held on a quarterly basis but if this is not possible, plan at least two during the year. The wives should be included in these socials, and the entire family at regular intervals.
- c. Quorum socials may be planned in conjunction with sports, recreational events, cultural events, temple excursions, or in the form of an annual quorum meeting followed by a dinner dance and programme, with wives in attendance.
"Families who Pray and Play together, stay together."
4. **BOOK OF REMEMBRANCE:**
 - a. Families of each quorum member



by Louis S. Leatham

are to prepare their Books of Remembrance, which should eventually include the following information on each family member.

1. Complete a personal record. This should include your birth date, date of blessing, baptism, confirmation, and by whom. Dates of various priesthood ordinations with names of those conferring each office in the priesthood. Date of marriage, location, and name of person officiating. (May be illustrated with pictures.)
2. Complete Pedigree Chart as far as possible with all known data. (May be illustrated with pictures.)
3. Complete a family group sheet for every couple on the pedigree chart, include your own. (May be illustrated with pictures.)
4. Write a history of yourself, your parents and grand-parents. (May be illustrated with pictures.)
"And death hath come upon our fathers; nevertheless we know them; for a Book of Remembrance we have written among us, according to the pattern given by the finger of God." (Moses 6:45-46.)

5. CONCLUSION:

Brethren of the priesthood, may we always remember that it is required of us to plant and to water but that God gives the increase and that if we soweth to the Spirit, we shall of the Spirit reap life everlasting.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." (John 4:36.)

IF we could pick a slogan to write on a banner of Mormon priesthood, an excellent one might well be the French phrase, "Noblesse Oblige."

Translated into our own language, this slogan simply means "noble rank requires honourable conduct," or "rank imposes obligation."

Just what kind of obligation does rank in the Mormon priesthood impose upon us? The Saviour once said: "But he that is greatest among you shall be your servant." (Matt. 23 :11.)

"Where then," one might ask, "is true greatness found?" Obviously, the answer lies in him who loves his fellow man the most, whose concern for others places him in a position of wanting to serve.

In a revelation given to the Prophet Joseph Smith in 1839, the Lord warns:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." (D. & C. 121 :39.)

The Lord then goes on to tell us that "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned."

The obligation of the priesthood of God is complete dedication to one's fellow man. Service to others before self-satisfaction. Virtuous conduct and thinking as an example for our peers. Firmness in standing for the right, "Reproving betimes with sharpness, when moved upon by the Holy Ghost" and then show-an increase of love afterwards "toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:43.)

The rank of the priesthood of God certainly does impose an obligation upon all priesthood holders and women who share in that priesthood with the man.

"Noblesse Oblige" should be written upon the invisible banners of righteousness that we carry in our hearts and minds. The noble rank of a Deacon, Teacher, Priest and Elder requires honourable conduct.

GENEALOGY

by Syger T. Hasenberg

SUNDAY SCHOOL

by Dr. O. Preston Robinson

IN recent months we have given you indications on how to fill in your family group sheets and pedigree charts. It has now come to my attention that many Saints lack the knowledge on WHERE to search. I am therefore listing sources where you might search or write for the information needed to complete your records in order to have them processed.

Chancery Courts—

Chancery Proceedings

Heirship and land documents. Generally from about 1400; a few going back to 1100. These records may give residence, parentage, marriage, names of children, etc. These records are arranged chronologically in the Public Record Office, Chancery Lane, London, W.C.2.

Politinode Records

Records pertaining to local jurisdiction exclusive of the Royal or Imperial Courts. These records are also available at the Public Record Office. Mr. M. Roper is the person specialised in these records as well as in the Chancery proceedings.

In the same building we also find:

Military Rolls

Very extensive military records were kept from the time of Napoleon for enlisted men. Officers can be traced even further back than that period. Please contact the Deputy Keeper of Records at the Public Record Office. Mr. M. Godfrey is a specialist on these records but he does not do any research.

Another source for Military Records is the Admiralty and War Office in Whitehall, London. Generally speaking the records of the Admiralty and War Office are transferred to the Public Record Office when they are 100 years old, where they are available to the public.

Another set of Army and Navy records are held by the Registrar General, Somerset House, London. I would advise that this organisation be contacted by correspondence.

Army records less than one hundred years old are kept at Army

Record Centre, Hayes, Middlesex.

The recent Naval records are kept at The Admiralty, Whitehall, London.

The Military Records Section, Commonwealth Relations Office, King Charles Street, Whitehall, London, stores records of Military and Marine Forces of the East India Company and a few records of the British Army in India up to 1947.

Another source is the India Room at the Society of Genealogist, where an extensive collection of records are kept on English Military personnel who have been in the Indian Army. They are at 37 Harrington Gardens, Kensington, London S.W.7.

Apprentice Rolls

These rolls are generally very full of genealogical information from all parts of the country. They are stored at the General Record Offices, County Record Offices and County Libraries.

School Records

Some schools kept extensive records of names, birth places, age, surname of father and even sometimes surnames of mother.

It might be helpful to give some approximate dates:

Oxford College from about 1561.

Cambridge College from about 1561.

Christ College, Cambridge, from before 1575.

Merchant Tailors School, London, about 1007.

Wadhams College, Wiltshire, from before 1625.

Merchant Navy

Births, deaths, and marriages that took place on British Merchants' ships and were certified by Captains and/or Masters of the ships are registered at the General Register Office at Somerset House, London. The records of the period 1 July, 1837, to 31 December, 1874, are covered. After this date the records are stored at the Registrar General for Shipping and Seaman, Llandaff, Cardiff, Wales. Records prior to 1 July, 1837, have mostly been destroyed.

WE learn through the things we perceive. Perception comes to us through the senses and through the Spirit.

Recognising that people learn only through these two channels, the wise teacher will utilise them to the maximum in his teaching. From the point of view of teaching techniques, these two channels, or areas, are known as *sense perceptions*, or appeals, and *ideational perceptions*, or appeals. Maximum use of these appeals in teaching means that a teacher should

1. Set the right *spiritual*, or ideational atmosphere in the class.
2. Make the best possible use of *visuals* in the lesson presentation.

Spiritual, or Ideational Atmosphere

As emphasised in previous articles in this series, the right attitude on the part of the teacher and the student is fundamental in effective teaching. A wise teacher once observed, "Whom can I teach but my friends?"

The first requirement, then, is to establish a receptive atmosphere. If one would have a friend, one must be a friend. The teacher's attitude must be co-operative, positive, confident. Fundamentally, this attitude in the Church comes from humility and testimony. If a teacher has any doubts whatsoever about the principles of the Gospel he is teaching, if he lacks preparation and confidence in his ability to teach the subject, his attitude will not be persuasive and his words will not ring true. His students will at once know that the very foundation of his teaching is weak.

How to use visual aids

His knowledge may be broad and he may be a talented speaker, but without the right spiritual attitude that comes only from testimony and humility, one cannot teach successfully. There is no substitute for sincerity.

Sense Appeals—the use of visuals

Provided the proper spiritual atmosphere and attitude has been established, the learning process can be most effectively applied through sense perceptions. Sense perceptions are those which come through sight, hearing, taste, smell and touch. Actually, the power and retention quality of any teaching appeal is directly proportionate to the number of senses that can be utilised. If an idea presented by the teacher can be both heard and seen it will be twice as impressive as if it appeals through hearing only. Moreover, if the idea can also be touched or felt, it becomes even still more impressive. Although the other two senses of taste and smell are not frequently used in Sunday School teaching, they, too, when applicable, can add strength to the teaching message.

What we are saying is that the wise teacher will plan to use as many of the sense perceptions as is possible in his lesson presentation. Someone has wisely said, "A picture is worth a thousand words." This is particularly true in teaching and in helping students to visualise the lesson the teacher is attempting to communicate.

Types of Visuals

The most common and usable

types of visuals available to the Sunday School teacher are:

1. The black board.
2. Pictures and illustrative printed materials.
3. Films.
4. Dramatisations and demonstrations.

Every Sunday School classroom should have a black board. If your class is in a rented hall, arrange with the Superintendent for a portable black board. Before the class convenes, be sure it is clean and that chalk and eraser are available.

Most religious ideas and principles can be visualised on the black board. Often pictures and diagrams can be drawn. If these are impractical, at least words and phrases can be written on the board. These help to visualise and to attract and focus attention. For example, even writing the question, "What is faith?" on the board helps students to visualise and to concentrate on the subject.

Every teacher, regardless of background or experience, can learn and develop a good black board technique. If your writing is not legible, learn to print so that what you write can be read. If a question is asked and written on the board and if you are planning to note on the board the answers given by the students, it is generally a good idea to write under the question the figures 1 2 3 4 5 6, etc. depending upon the number of answers you expect. This technique motivates thinking and will indicate that you expect a certain number of answers. Let your stu-

dents think that you have fully exhausted the subject, it is also often a good idea to leave one or two of the spaces opposite the numbers unfilled. This indicates to the student that the subject is still open for further thought and consideration.

Pictures and illustrative materials are invaluable visuals in the classroom. As indicated in a previous article, the teacher who reads through the manual, notes the outline of the subjects to be covered and obtains an envelope or folder marked for each subject, may, over a period of time, accumulate a significant number of printed illustrations which apply to the subject and which will help to visualise it and make it live in the students' minds. This is a technique that every Sunday School teacher should follow.

There are a number of excellent *films* available for Sunday School teaching. Your Superintendent either has or can obtain a list of these films available from the Mission or Stake Office, from Deseret Enterprises or from Deseret Books in Salt Lake City. Films appropriate to the subject can and should be used occasionally. When they are employed, careful planning should precede their use so that no slip up will occur in presentation or projection. The important consideration here is to make sure that the film actually visualises the subject and will help students to understand and apply its principles to their lives.

Dramatisations and demonstrations are a form of student participation which should be used as frequently

as practical. These are an excellent form of visuals. They help the students to experience personally the application of the principles being taught.

Dramatisations can be organised around many subjects of the Gospel. Students, in advance, can be selected to participate, for example, in a family situation where a problem about personal conduct arises. The family discussion that ensues, if properly planned, can prove to be a most effective teaching device. The alert and thoughtful teacher can, with a little imagination, find many ways to dramatise the subject being taught.

Demonstrations consist in bringing physical teaching materials into the classroom which help to establish an important point in the discussion. For example, a drop of ink in a glass of water might illustrate to the students how an evil thought can contaminate the whole soul. Two glass tumblers, one upside down and the other right side up plus a pitcher of water might be employed to illustrate the importance of maintaining an open mind, or of being receptive to the gifts from our Father in Heaven. When the water is poured into the right side up glass, it is filled to the brim. When the water hits the bottom of the glass that is upside down, it spills on the table. These are only two of countless demonstrations the teacher can utilise to put over important religious truths in his lesson presentation.

In our teaching, let us remember that when one scratches the green rind of a sapling, or wantonly twists it in the soil, a scarred or crooked oak will tell of the act for centuries to come. On the other hand, if the young sapling is planted properly, supported during its tender growth by a strong rod and is protected from careless abuse, it will grow to be a sturdy, solid tree which will bless the countryside for hundreds of years.

In our teaching we should kindle minds and inspire our students with a desire to learn, love and apply the principle of the Gospel to their lives. What a glorious and challenging responsibility and opportunity we, as teachers, enjoy!

THE WONDERFUL WORLD OF MIA

by President and Sister Ray H. Barton

SMC

ELDER SPENCER W. KIMBALL, of the Council of the Twelve Apostles, introduced the theme of a meeting during the June MIA Conference of 1965, and it was highlighted by "SMC." The whole programme was centred around the parent and youth and concerned itself with the responsibility of parent and youth to each other. It was designed to teach youth that parents have a role to play and that role is to lead, guide, and teach their children the principles of righteousness. It was further designed to teach youth that their role is to honour their fathers and their mothers and to live the principles of righteousness.

With this vehicle, an excellent opportunity occurred to continue to bring youth and parents together to help them solve their mutual problems of understanding one another.

It was recommended that the MIA Districts present the "Parent Interview Night" programme in MIA during the third week of November 1965. The programme involves a script and a music brochure. The scripts and music for the programme as well as handout information may be obtained from the LDS Church Distribution Centre, 33 Richards Street, Salt Lake City, Utah 84111. Scripts are 30 cents each, handout brochures 5 cents each (50 cents per dozen, \$4 per hundred). Music for "SMC" is in a separate kit available at a cost of \$1.

We recommend that Districts or Stakes who are interested in producing this programme notify the supervisor of the MIA for the District or Stake, who will then proceed under the Mission or Stake President to order directly for their own needs.

You are probably all wondering what "SMC" stands for. It means "Strong Moral Character." The show revolves around a detachable sign to which additions can be added as the show progresses, which expounds what parents are for and what youth should seek to develop, which is of course "SMC."

Perhaps "SMC" can be best explained by one of the dialogues from the script.

"Strong Moral Character"! What do we mean?

Well, strong needs no explanation.

We all dream

Of being steady and stalwart, and with all our might

Setting the proper example — upholding the right.

God, give us courage and the strength of thy hand.

Yes, strong is a word that we all understand.

"Moral Character" are words which should be explained.

They mean what you are—not what you proclaim.

Are you honest and dependable, and do you esteem

Being upright and virtuous, and do you live clean?

When we say, "it's the real you," can we look in your eye,

And know you've a strong moral character and can hold your head high?

It's how you think and how you talk and how you act, you see. These are the way you tell on yourself, and whether you'll ever be The boy or girl, or the man or woman, that's possible with "SMC."

A very humorous little passage that occurs in the script has to do with modern-day abbreviations and shortening of words. It is done to the rhythm of "Twinkle, Twinkle Little Star" and can be accompanied by clapping or the rhythm beat of musical instruments. It goes as follows:

Boy 1:

Come on, honey; don't be vexed,
Just keep up with what comes next.

The alphabet game is here to stay;

So get on the beam, and say it this way.

(Rhythm beat of musical instruments starts here.)

Don't call him doctor, he's an M.D.

A very important person is a V.I.P.

PDQ means on the double.

SOS says you're in trouble.

RSVP, be polite;

Let me know about Saturday night.

Don't write, "forgive me. I forgot;"

Just use, "PS ... Love you lots."

Oh, how happy I will be

When you've learned your ABC's.

Girl 1:

You quit teasing; I'm catching on;

Look, I'll show you; stop me if I'm wrong.

Don't call him William; call him Bill.

Why say Phyllis? Shorten it to Phil.

TNT is dynamite.

AOK means you're in flight.

STO says, "standing room only,"

USO, the service man's lonely.

The DDS you sometimes dread,
Really won't drill till the nerve is dead.

Boy 1:

Here's a TL; you've a dimple.

Keep your compliments sweet and simple.

Girl 1:

Why waste time saying, "quick and easy"

When "ABC" is modern and breezy?

Boy 1:

To abbreviations, I propose a toast.

Girl 1:

I've no objections. They're the very most.

Both:

They're simplifying, magnifying,
gratifying, too,
Edifying, satisfying, modernising,
NEW!

They're an innovator, liberator,
translator, right?

A fascinating, facilitating, time-saving device!

They're NICE

Strong moral character is so important in this day of mixed-up understanding regarding love and sex. Peculiar as it may sound, a great deal of love could be more accurately described as "making unlove." This is sex activity rooted in the desire for kicks, conquest, self-gratification, with no deep feeling for the partner, and in some cases little or no concern whether the partner may be harmed by this. In so much of the material printed in newspapers, magazines, or shown in the films, there is not a trace of love involved. Many times there is not any giving or sharing—only taking.

Two young people who are deeply in love and are courting each other will decline to partake of sex before their wedding day because postponement will be to the best interests of each. It is gratifying to see a Church which upholds the Ten Commandments and will not bow to the social pressures of the world, selfish interests, and evil people exploiting humankind for money.

Recently, 900 ministers gathered in the eastern part of the United States to discuss this very problem that is plaguing the youth and decided that it was wise to counsel the young people not to worry about it, that God will not punish them for deviation. In fact, one of the ministers said, "Sex is fun. Pre-marital sex is fun. Relax and enjoy it. Don't worry about it. Let yourself go and enjoy it." In other words, men are reading into the words of God what they want to hear and are not accepting the dictates of their Father.

In "SMC" (Strong Moral Character) many of the views of moral character are presented in such a popular way that young and old alike will be delighted to hear it and encouraged to live it. In this day of failing moral values a more timely subject could not have been selected. When "SMC" is understood by parents and children, our LDS families will have discovered a new success formula which will protect our children from immorality and delinquency now, and will offer them a shield against broken marriages later.

THE PRIMARY PAGE

by Eileen R. Dunyon

Suggestions for the October opening exercises

WHEN the opening exercises of a Primary lacks thought, planning, and careful preparation, the children become bored and listless because they already know what is going to take place. During the coming year we should strive to make each Primary day different. Plan every opening exercise so that the children will want to listen. The purpose of the opening exercise is to help the children forget the play of the day, and through prayer, song, and inspiration develop a reverent attitude of worship before going to class.

How can you make the opening exercises of your Primary vital and inspiring? Following are a few suggestions for your consideration.

1. Make sure that the Primary starts on time and lasts no longer than 20 minutes.
2. Be at the door (or have someone assigned) to welcome the children as they arrive and tell them where to sit.
3. Before Primary, have everyone who will participate sit on the stand or at the front of the room. This would include children who had birthdays during the week, the child who is offering the prayer, those who are helping with the standard, the Primary presidency member who is conducting the Primary, etc.
4. Make sure that the music is well prepared. The chorister and organist should be ready with prelude music, prayer song, music for the standard, singing time, and dismissal music.
5. The standard should stay within the three minute time limit. It should be well prepared in advance and all participants should be on the stand and ready to perform.
6. The singing time should consist of a new song or a review song and a fun or relaxation song. It

should take no more than ten minutes. A different way of teaching each song can be used every time to make the Primary more interesting.

7. Designate a "tardy row." Let the children who arrive late sit on one row at the back rather than interrupting their classes. One Primary worker should stay at the door to welcome those who arrive and to show those who are late where to sit.
8. The greeting by the member of the presidency should capture the attention of every child. It should be refreshing, sincere, warm, friendly, and make the children happy to be present. Following are some suggested greetings.

October, First Week

"Boys and girls, I am going to hold up a strip of paper for you to read. If you can read what it says, fold your arms in your lap." (Hold up word-strip: "I can sit quietly.")

"I can see nearly all of you sitting with your arms folded. I know that you read the strip. Now, as we all read the strip out loud together, the rest of you may fold your arms." (Read strip aloud.)

"Good. Everyone has his arms folded. Today is going to be our quiet day. We will speak quietly, walk quietly, sing quietly, and pray quietly. I liked the way you sang our prayer song, 'Today, dear Lord, I'll try to show how quiet I can be, To thank Thee for the many things, that Thou hast given me.'

"Now I am going to whisper quietly the words of that song. When I am speaking loudly enough for you to hear me comfortably, raise your hands. I will try to talk to you all day today just loudly enough for you to hear me well." (Begin to whisper the words of the song "Reverence." Increase the volume gradually until most of the children have their hands raised.)

"Thank you, boys and girls. When each of you has his hands folded in his lap we will be ready for our standard."

October, Second Week

"Good afternoon, boys and girls. I am so happy to see all of you, because this afternoon as I was coming to Primary I saw so many children. There were older boys on their way home and younger girls going into the sweet shop and children playing games on the path. I thought, 'Oh, dear, I do wish those children were coming to Primary! I'm afraid that our Primary looks like this:'" (Place on a flannel board a jigsaw puzzle of a group of children. Obtain this picture from a magazine. As you place each piece of the picture on the flannel board, comment on how much better the picture is beginning to look. Put all of the pieces of the puzzle on the flannel board except one. The picture should be cut into not more than five good sized pieces.)

"Boys and girls, what is wrong with this picture? (Allow children to respond.) 'Yes. Part of the picture is missing. It doesn't look pretty does it. We can't really see what the artist who painted the picture wanted us to see. (Remove a piece of the picture.) If I take off another piece the picture is even more incomplete.

"This reminds me of our Primary when all of you boys and girls do not attend. We don't have a complete picture. Perhaps if each of you could bring another child to Primary next week we could get the whole picture of Primary. Then our Primary would be complete like this. (Complete the jig-saw puzzle.) I would love to see many children here next week. Will you all help to complete the Primary picture?"

October, Third Week

"I am glad that all of you are here today. How many of you remembered to bring a friend to Primary to

complete our Primary picture?" (Let the children who have brought a friend raise their hands.)

"Now from the children who have their hands raised, I am going to choose one to hold a sign for me." (Have a child come forward and hold a strip of paper upon which the word G — D has been printed. Both "Os" should have been omitted and lines drawn in their places.) "This word tells us what Heavenly Father wants us to be all the time, and especially in Primary. If you know what letters are missing, you may make the letter with your hands." (Allow children to make the letter "O" by placing their thumbs and forefingers together.) "That's right, boys and girls. You have made the letter 'O' and now we know that the word spells 'good'."

"Today we will all have a good time in Primary because we love each other and want to do what is right."

October, Fourth Week

"Boys and girls, today as I was coming to Primary I thought about an insect that says 'Buzz, buzzzzzz, buzzzzzz. It looks like this.' (Show picture of a large bumble bee.) 'Do you know what it is?' (Call on a child to answer.)

"Bees are noted for their helpfulness. They work together. They gather food for each other. They try to always do what's right. Let us see how quickly you can tell me some good actions for Primary with which we can use the word 'Bee.' One of them would be, 'Bee reverent.' Another is 'Bee kind.' Can you name some others?" (The children might name such things as "Bee helpful, Bee courteous, Bee on time, Bee polite, Bee friendly," etc.)

"All during our Primary today, I am going to leave this picture of the bee where you can see it. It will remind you to be reverent and helpful and all of the other good actions that you have named."



Chastity

CONTINUED FROM PAGE 324

away in baptism. If we fully repent, God will not only forgive us, but he will also forget the sins, and never mention them to us again.

Said the Lord: *"I the Lord forgive sins and am merciful unto those who confess their sins with humble hearts."* He says that not only does he forgive the repentant sinner, for he forgets the sin when there is complete reformation of life. (Egck. 18:5 D.C. 58: 42-43.)

In the Doctrine and Covenants (Section 42:25) we read: *"He that has committed adultery and repents with all his heart, and forsaketh it and doeth it no more, thou shalt forgive,"* but he also says, *"I the Lord cannot look upon sin with the least degree of allowance. Nevertheless, he that repents and does the*

commandments of the Lord shall be forgiven," (1:31.)

If there are any among us who have sinned thus seriously, the Lord holds out for them hope of complete salvation if they will but serve him. They must repent, and completely abandon the sin; they should confess their sins to their branch president or mission president, they should make restitution as far as possible, and then keep the commandments for the rest of their lives. Then they may have the full blessings of the Church, and the benediction of the Lord.

The FIFTH and greatest gift the Lord gives to us in this regard, is the companionship of the Holy Spirit. This is a gift beyond our own understanding. Yet it is for the humblest among us.

As we become members of his Church, the Lord, through the laying on of the hands of his servants, gives to the baptised believer the Gift of the Holy Ghost.

This gives us the right to the ministrations of the Spirit of God, to guide us, prompt us, protect us, and persuade us to do right. It gives us LIGHT and it gives us STRENGTH in times of temptation, for it reminds us of all that is good, and of the

promises of obedience we have made to the Lord.

When Timothy, in the Bible, was but a young man, the Apostle Paul told him to "STIR UP THE GIFT OF GOD THAT IS IN THEE," for it would strengthen him.

We say this to every young member of the Church. "Stir up the gift of God—the Gift of the Holy Ghost—which is in thee—which was given you as you became a member of the Church."

It will be an unerring guide and help to you.

But to keep the companionship of the Spirit of God, we must be worthy of it. As we said before, our bodies are temples of this spirit. If we keep them clean, the spirit will dwell in us, it will be our companion, it will be our guide to the good things of life.

So let us live to be worthy of this Spirit, and then the Spirit in turn will help to keep us worthy.

We work for God — and God works for us.

We serve him—and he will serve us.

But this relationship requires cleanliness, so, as the ancient Prophet said: *"Be ye clean that bear the vessels of the Lord."*

Battle of Britain hero

CONTINUED FROM PAGE 311

strongly for the Church as he did for his country during the war.

His present love is genealogy, and his picturesque white house near Stroud in Gloucestershire is a genealogical treasure house.

At one time he served as District Mission President. Now he spends all his time performing genealogical services, and he is a member of the SWBM Genealogical Board. He also teaches in the Sunday School in his Branch.

Within his home, with his wife and family, there is an almost ideal and unbelievable relationship. The consideration and love shown by all for each other, the unpretentious and basic living is a real example. This

family were sealed together in the Salt Lake Temple on April 4, 1956. Brother Lewis's daughter, Deidre, has filled a full-time mission for the Church, and his son, Roderick, has served as a Church Builder.

President Lewis is firm in his conviction that the only salvation in this world is that which will come from observance and living the commandments of our Father in Heaven—and that the place to start this is in the home.

What of the youth today? What can this once young fighter ace say to them?

"As my mind reflects on the Battle of Britain and on the many wonder-

ful characters who formed a part of that scene and died a quarter of a century ago in order that the world might be a better place to live—as did those in the First World War and indeed all righteous people from the beginning of time—I wonder, have we achieved lasting peace?

"If we are not to disappoint ourselves and all those who have come before, we need a plan—one that is practical and embraces all mankind. As a member of the Church of Jesus Christ of Latter-day Saints, I sincerely believe that the Gospel of Jesus Christ is the only plan which can embrace the world so that all who desire to may live in peace."

Plan now
to join the
Saints at the
M.I.A

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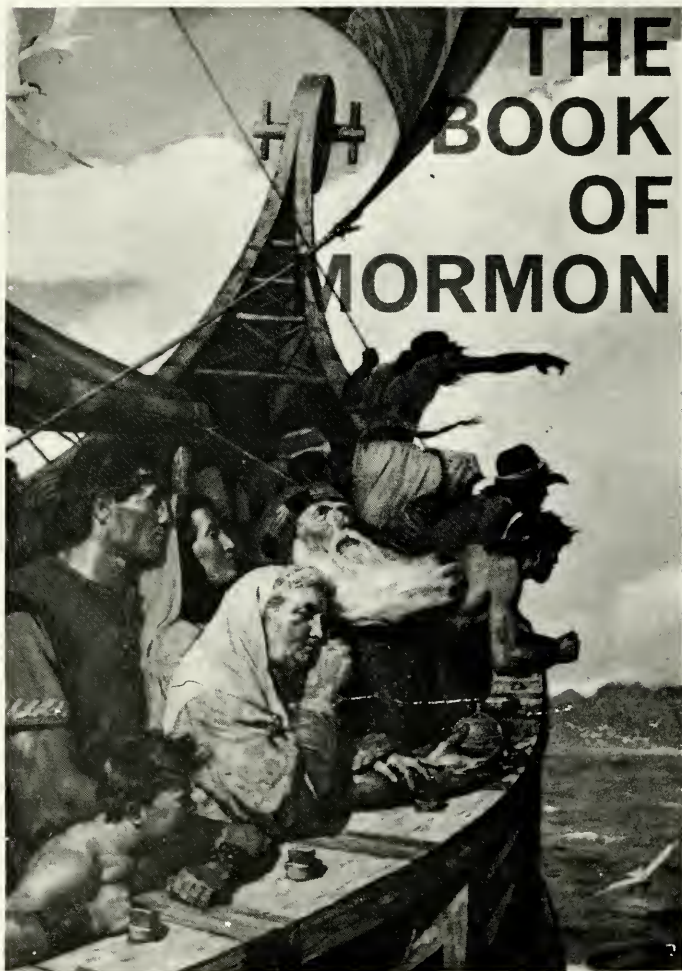
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